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ELECTED

National Lutheran Council names new officers

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10 CENTS

ROPE OF RESTRICTION

RECENTLY WE ACQUIRED a collie puppy five weeks old. We named him Laddie and in just three weeks have become ridiculously attached to him. Several shoes are no longer wearable, two pairs of my best hosiery are demolished, but still he's won his way to our hearts.

UNTIL THE PAST FEW DAYS, Laddie has been timid about going very far from the house. However, just the other day he became quite brave and was in the road before we could stop him. He narrowly escaped being hit by an oncoming car.

A collar is now around Laddie's neck and he accepts it quite graciously. An extra clothes line was purchased and Laddie was attached to fifty feet of rope. We expected this to bring howls of protest, but were highly amused to discover that the rope restriction is to Laddie something to pl with.

Sitting at the window watching Lad cavort about happily on the end of his ro I got to thinking that God places loving strictions on us, too. But how many of are able to accept the stopping point in go humor? As humans, we have the blessi of knowing that the divine restrictions for our own good, our safety, our happine yet we grumble on wishing for "more rop

LADDIE DOESN'T know the rope is for safety, yet he accepts the stubborn pull it when he reaches the end, and rolls ov tumbling contentedly! I wonder how ma of us are able to accept the loving restr tions God puts on us—contentedly!

—PHYLLIS DAVI

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

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COVER PICTURE. Elected at meeting in Minneapolis, Minn., last month to head National Lutheran Council were (seated) Dr. F. Eppling Reinartz, president, and Dr. Norman A. Menter, vice president; (standing) Dr. Raymond M. Olson, secretary; Mr. Fred C. Eggerstedt, treasurer.

THE CHURCH IN THE NEWS

Ministers held in Alabama

Twenty-four clergymen were among 89 persons arrested in Montgomery, Alabama, last week on charges developed from a little-known law prohibiting any organized boycott. The 89 had joined with other Negro citizens of the Alabama community in refusing to use municipal bus lines because of what they termed unfair treatment in the enforcement of segregation laws on the buses. At least twenty others were also under indictment.

The Negroes had organized car pools or walked to work. Because Negroes formed a large part of the bus patronage, loss was considerable. Negro leaders had asked that some Negro drivers be used by the bus lines, which now have all-white personnel, and that seats be allotted on a "first come, first served" basis with Negroes using the rear seats and white people the front, but with no set division. Negroes are now limited to the four rear seats on most buses, although on some lines they are the major patrons. If front seats are vacant, Negroes must stand.

Among those supporting the boycott is the Rev. Robert S. Graetz, white American Lutheran Church pastor who serves a Negro mission congregation in Montgomery. Mr. Graetz was not reported arrested, however.

City called "a house divided"

As tension increased during the boycott, which began last Dec. 5, the Montgomery Ministerial Association pleaded with all citizens to "stop all measures of force, intimidation and reprisal so that the spirit of unity, peace and accord may be restored to the city. Intemperate thinking, talk, and action" had ma Montgomery "a house divided against self." Leaders of the Negro commun asked only passive resistance and pray lest the situation flare into race warfa Homes of two Negro leaders we bombed, but city officials declared th would act forcefully against any violer from either side.

Noting both the Montgomery boyc and the recent rioting against entran of a Negro student at the University Alabama, Gov. James Folsom last we asked that a bi-racial state commissi be set up to reconcile racial differen in the state. "The whole world is looki to see whether Alabama will do son thing to bring about peace betwe races," he told a conference of the stat editors and publishers. He also sa "Anyone with any sense knows that N gro and white children are not going go to school together in Alabama a time in the near future."

Church leaders protest

In New York and other northern citi Negro church leaders planned drama protests against the arrests in Alabar A New York group, meeting at the c of the Rev. Adam Clayton Powell, Democratic congressman from Manh tan and pastor of the Abyssinian B tist Church, set Wednesday in H Week as a "national deliverance day prayer" with a one-hour work stoppa by all Negroes. A Madison Square G den rally was also projected.

In Baltimore, 300 Negro Metho pastors decried the "humiliation, arr and persecution" of the Alabama past and asked federal intervention. Bish of the African Methodist Church met

emergency session in Washington, also asked U.S. government protection for southern Negro leaders. In several cities clergy groups asked special prayers be said in churches for the Alabama Negroes who are under arrest.

Archbishop threatens segregationists

Heading the Roman Catholic New Orleans diocese is German-born, 79-year-old Archbishop Joseph F. Rummel. Presiding over an area where the French heritage has given the Roman Catholic Church numerical strength—in contrast to the situation elsewhere in the South—the archbishop has for many years waged a campaign against segregation and has frequently acted sharply against racial discrimination in the churches. Last fall he closed down a Jesuit Bend mission church when parishioners refused to accept a Negro priest.

Last week an editorial in the diocesan paper *Catholic Action in the South* warned Roman Catholic legislators who voted for laws that would prevent racial integration in parochial schools that they faced "automatic excommunication" for interfering with the jurisdiction of the church. Archbishop Rummel said he took "full responsibility" for the editorial but denied that it was a "threat." The editorial came on the heels of a pastoral letter in which the archbishop denounced racial segregation as "morally wrong and sinful" and said he planned to continue efforts to desegregate parochial schools in the New Orleans diocese.

Legislators may risk action

Not only legislators, but any law officers who attempted to enforce segregation laws in Roman Catholic parochial schools would be subject to excommunication, the editorial said. It added that the state should "protect the moral and religious education of youth" but has no right to "invade the divine mission of the church in regard to education. The proposed laws in effect would be an entering wedge for the control of Catholic education by political leaders."

State Representative E. W. Gravolet,

WORLD DAY OF PRAYER OBSERVED IN WASHINGTON

Mrs. Sherman Adams (left) and Mrs. Theodore Wedel (third from right) with women from foreign countries who are wearing their national dress at Lenten observance.

Jr. of Plaquemines Parish, a Roman Catholic and vice chairman of the committee advocating the new laws, said the editorial "would make no difference" in the battle for continued school segregation. State Governor-designate Earl K. Long was more conciliatory. He said the state should not interfere with the operation of private schools.

A recent federal court decision in New Orleans called a 1954 Louisiana law which prohibited racial mixing in public schools unconstitutional. Proposed laws would bar it in private schools also. Of Louisiana's 660,000 school children, 108,000 attend parochial schools. About one-third of the members of the state senate are listed as being Roman Catholics.

No bingo for Catholics

Archbishop Rummel also made news in a different field last week. He reaffirmed an order issued in 1953 banning bingo and all other games of chance from churches under his jurisdiction. The action came after former Governor Long said he would lift the state police ban on "charity" gambling. Mr. Long is now Democratic candidate for governor. In Louisiana this is tantamount to election.

Churches should ask parishioners to make direct contributions for their support and not obtain needed funds through bingo games, the archbishop wrote in a letter to the clergy. His ban applied also to games of chance conducted for church-connected welfare and educational purposes.

In Virginia, the state legislature killed a bill that would have permitted bingo games for church or charity. In Kansas, opposition by church leaders led the state senate to defeat a bill that would have permitted horse- and dog-race betting.

"Hour of Sharing" set for Sunday

More than 10,000 Lutheran congre
tions co-operating in the National
theran Council will join with other Pr
estants this Sunday, March 11, in
serving the annual "One Great Hour
Sharing" program. The program
bring to the attention of church memb
the 1956 appeal for Lutheran World
tion. Total goal is $3,172,000 of wh
the United Lutheran Church's share
$1,488,960.

Last year the LWA appeal went o
the top as United Lutherans gave 10
per cent of the amount asked of the
Twenty-two synods reached or exceed
their quotas.

Major needs to be met with LW
funds are support for mission churc
administered by the Lutheran World F
eration, world-wide relief programs, s
itual ministry to men and women in U
armed forces, and refugee resettleme

Protestant rights defended

Protestants "have intruded" in So
America, but "their religious activities
carried out within the framework of c
stitutional guarantees which specify
erty of worship," wrote columnist Ju
Ramos in Venezuela's leading ne
paper, *El Universal,* last month. Lead
of the Roman Catholic Church sho
"ponder the reasons why" Protesta
are gaining followers in many traditi
ally Catholic countries, he said.

Pointing out that five missionaries w
recently assassinated in Ecuador an
chapel—the 26th—burned in Colom
Mr. Ramos said, "The crime in Ecua
is attributed to savage Indians. But
same does not apply to Colombia. The
struction of 26 churches . . . is exclusiv
the work of conscientious intolera
on the part of misguided Catholicis
Roman Catholics are using "the sa

ULCA PRESIDENT Franklin Clark Fry greets Australian Labor Party leader Herbert V. Evatt at state luncheon in Sydney, as Minister of Justice Robert R. Downing looks on. Dr. Fry presided at meetings of World Council executive committee in Australia last month.

In picture below, Dr. Fry is attentive listener as Mme. Rajkumari Amrit Kaur, health minister of India, addresses meeting at Madras which was part of week-long celebration of 250th anniversary of Lutheran mission work in India.

weapons with which Nero and Julian the Apostate defended paganism," the columnist charged, calling upon the Roman Catholic Church to see "the clear necessity for a rectification" of its position before the peoples of the world.

India missions under fire

A bill to limit religious proselyting was defeated early this year in the India parliament after Prime Minister Nehru had strongly criticized it. Zealous adherents of all religions sometimes overstep the limits of decency, Mr. Nehru said, but aggressive police intervention would be unwise.

Intimating that the bill was aimed at Christian missions, Mr. Nehru pointed out that Christianity was an important part of the religious life of India, having been established in the country centuries ago. Christian leaders, he said, should come to a decision on the matter. Christian and Moslem members of parliament spoke against the bill before its defeat.

Aggressive missionary activities by Christians are in danger of provoking hostile action from the large non-Christian religious communities of India, warned Mme. Rajkumari Amrit Kaur, health minister in the Nehru cabinet. Addressing a meeting at Madras held in conjunction with the 250th anniversary of Lutheran mission work in India (*see cut*), the health minister said that the

government desired to preserve religious liberty but might not always be able to protect a Christian minority.

World Council may choose Ceylon

Ceylon, the island in the Indian Ocean known mostly to Americans of a generation ago because it was mentioned in missionary hymns like *From Greenland's Icy Mountains,* will probably be host to the Third Assembly of the World Council of Churches. The meeting will take place in December 1960.

The executive committee of the WCC at its meeting last month in Gilbulla, Australia, decided to recommend the island site for the assembly to the council's Central Committee, which will meet this summer at Budapest, Hungary. Dr. Franklin Clark Fry, ULCA president, is chairman of both committees.

Themes for the Budapest meeting will be "Proselytism and Religious Liberty" and "Role of the Churches in Building a Responsible International Order," the executive group decided. Resolutions adopted praised the U.S. Supreme Court and U.S. churches for leadership in advancing racial integration and also expressed sympathy for people suffering under racial intolerance and discrimination.

Last WCC assembly was held at Evanston in 1954. The 600 official delegates representing 164 member churches in 46 countries meet every six years. Between assemblies the 90-member Central Committee and its smaller executive group carry on the work of the council.

Faith healer not welcome

Faith-healing evangelist Jack Coe of Dallas, Texas, was vacationing in the Bahamas last week after a Miami, Fla., court dismissed charges that he had been practicing medicine without a license. Justice of the Peace Hugh F. Duval, Jr. said that because of its implications r religious freedom the case was such "hot potato" that he did not want it come to trial, though he did not "appro or condone" Mr. Coe's actions. Da County Solicitor John Marsh said t evangelist would probably be taken criminal court on the same charges.

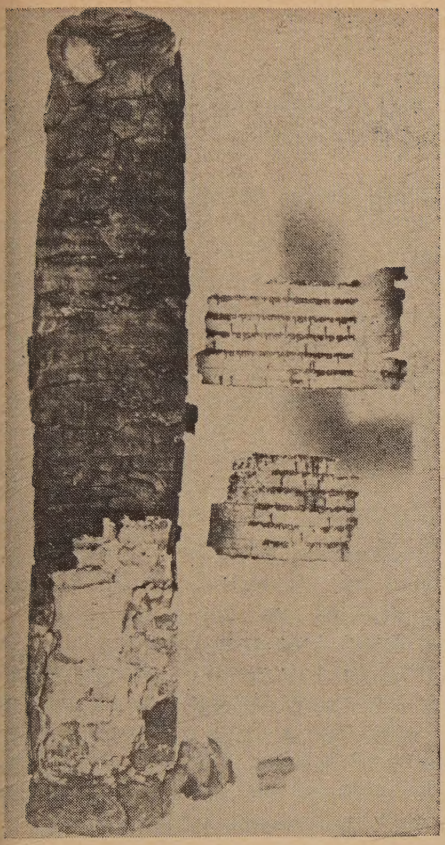
Tampa church and civic leaders ga the Texan a cold shoulder when he a tempted to move his tent-meeting ca paign to that city. Mayor Curtis Hix barred the meetings from the use of c property. When Mr. Coe announced th he would set up his revival on Hillsbo ough County land outside the city limi county commissioners refused permissio State Attorney James M. McEwen sa that if Mr. Coe holds meetings on priva land he will be halted by court injunctio as a "public nuisance." The Tam Ministers' Association praised officials f their action.

Reports big income

The evangelist's brush with the law Miami came after he told Mrs. A Clark, mother of a three-year-old pol victim, to remove braces from the chil legs. This resulted in near-disastrous e fects on the youngster, the mother sa The child was reported improved l week after medical treatments.

In the first Miami court hearing, t evangelist and four associates pleaded t Fifth Amendment in refusing to st whether they were members of a church or to reveal any of their bac ground.

Later testimony at hearings brought c that three "non-profit" corporatio which Mr. Coe heads have built up to assets since 1950 of "between $800,0 and $900,000." About $300,000 in de leaves a net value of between $500,0 and $600,000.



DEAD SEA SCROLL

Recently unrolled was seventh scroll found near Dead Sea in Palestine. Fragments of scroll are shown at right. Scroll gave explanation of portions of Genesis

Asked by Mr. Marsh who controls the organizations, Mr. Coe said, "I am the president. My wife, my sister and my sister-in-law are the other officers."

Red effort to split church seen

Communist authorities in East Germany are trying to drive a wedge between East and West German church leaders in order to weaken and dominate Protestant churches in the Red zone, the West German weekly *Christ und Welt* charged last week. Increased distribution of atheistic propaganda, cutting of financial support to churches, arrests of church workers and threats against leaders like Bishop Dibelius constitute a stepped-up anti-church campaign, the magazine said.

The West Berlin newspaper *Der Tagesspiegel* echoed the charge, declaring in a front-page story that the recent tirade delivered to Lutheran church officials, including two bishops, by East German Interior Minister Karl Maron (*see* THE LUTHERAN, *Feb. 29*) had heightened tension between church and state. Bishop Otto Dibelius of Berlin, who is seen as a symbol of unity because his diocese includes both east and west sectors of the city, was singled out as a special target by the Red minister.

Resistance of the church to atheistic youth dedication ceremonies caused the increased anti-church pressure, the paper said. It also warned against a collaborationist group within the East German churches led by Dean Heinrich Gruber.

Communist official voices threat

East German churches will be cut off from state support unless they give up their resistance to the Communist regime, said Johannes Dieckmann, president of the East German parliament in an article in *Der Morgen,* East German Communist organ. "No state can watch inactively while war is declared upon it every Sunday from many pulpits," he said.

Aid now provided to the churches includes "a contribution" to the salaries of pastors and government funds for rebuilding of churches destroyed by the war. Churches are also permitted to carry on street collections, Dieckmann said.

NCCC reports on lay participation

An equal number of clergy and lay people make up the 4,230 who partici-

pate in shaping policy and program for the National Council of Churches, a report issued last week disclosed. Thirty major church bodies constitute the NCCC, with 28 others taking part in the work of one or more departments.

The 254-member general board which meets quarterly to conduct the council's business has 115 laymen and 139 clergymen on its rolls, the report indicated. The United Lutheran Church's representation of 25 members on this board includes 11 pastors and 14 lay people.

The report was issued after J. Howard Pew, chairman of the 190-member laymen's committee which had helped organize the NCCC, stated in a magazine article that clergymen who "dominate" the council insist on speaking out on social, political and economic issues. Laymen, he said, feel that the churches should stay out of these matters. The committee which Mr. Pew headed disbanded last year at the close of its term. Other members of the committee took issue with the chairman, pointing out that lay members helped to write and voted on all NCCC public utterances.

Norwegians need pastors

More pastors are needed in the Lutheran Church of Norway so large parishes can be divided and new congregations established in rapidly growing cities and suburbs, the bishops of Norway's state church said at their annual meeting late last month in Oslo.

Pastors' salaries are now paid partly from national government funds and partly by municipalities. Disagreement about the degree of responsibility of each has hindered the development of the church, the bishops said in urging a prompt decision be reached.

A laymen's institute to inspire and promote congregational work was also set up by the bishops. The institute will cond conferences and courses in various c ters, to educate lay leadership and foster understanding between the chu and groups outside it.

Should women be ordained?

Nine bishops of Norway's State L theran Church were mulling the probl of the ordination of women. No wom has been ordained since 1938, when new law placed final authority with church on who might be ordained. N wegian government leaders now want repeal the law, because it is contrary the equality of sexes provided for un the Draft Covenant on Human Rig which Norway would like to ratify conditionally. Seven bishops and the tion's two theological faculties are s to want the restrictions retained.

Danish Lutherans last week ordai Miss Helga Jensen at an Aalborg Cat dral ceremony conducted by Bishop E Jensen. She is the first woman ordai since 1948, when three were admitted the ministry. She will serve as assist pastor in a village church at Skive.

Manikam to visit China

Dr. Rajah B. Manikam, former E Asia secretary for the World Council Churches who was consecrated in J uary as bishop of the Tamil Luthe Church in India, will soon visit Christ groups in Red China, he announced week. It will be the first time since Reds seized control of China that an ficial visitor from an outside chu group has been permitted to visit country. Christians on the Chinese ma land have been almost completely cut from contact with other churches, though prior to the Red conquest it been a prominent mission field of m Western church bodies.

NATIONAL HOSPITAL INSURANCE

AFTER MANY YEARS of talking, the federal government is finally coming to grips with the matter of a national health plan—more specifically, a plan for hospital insurance. At the same time it is coming to grips—as it has to do on many items—with ten provincial governments, for health lies in their field.

Early this year the minister of national health and welfare presided over a meeting of provincial representatives to discuss the whole question. Out of this meeting came the general framework of the plan. It is necessarily tentative because there is a good deal of negotiating still to be done. Here are some of the main features.

IT WILL BE hospital insurance, with a few added features. No attempt will be made, however to include doctors' or surgeons' fees. Basically it will provide the same type of coverage as is offered by Blue Cross and a number of insurance companies.

One important provision, however, will be that there will be no time limit to the insurance. It will be good for standard ward care in general, chronic, and convalescent hospitals. Mental and TB institutions are not included since they already provide free care.

In addition, diagnostic laboratory and radiological services will be available for both in-patients and out-patients. One effect of this will be, it is hoped, the establishment of more diagnostic centers to relieve the strain on hospitals.

The federal government proposes to pay half the cost of such insurance. It will do so under an ignenious scheme to satisfy both the larger and wealthier provinces and the smaller ones. Each province would receive 25 per cent of its per capita cost, plus 25 per cent of the national per capita cost.

If the plan were in operation now, it is estimated that Newfoundland (whose hospital costs are lowest) would receive 72 per cent of its costs, and British Columbia (whose costs are highest), only 45 per cent.

BUT WHEN you look at the formula another way you see that federal payments to Newfoundland would be $8.77 per capita, while those to British Columbia would be $12.84.

Total cost of the insurance would be $365 million, of which the federal treasury would pay half. The government has not yet revealed how it proposes to raise its share, but it looks as if tax cuts for next year will not be possible.

The provinces, too, will have to have extra revenue, though some of them already have forms of health insurance. Ontario proposes to levy a premium, and may take over the Blue Cross organization for this purpose. About half of the province's population is now covered by some form of insurance, and in time every person would be included.

So hospital facilities will not be overwhelmed by people with minor ailments, some nominal charge will be made to act as a deterrent. One proposal is a minimum charge of $10 plus $2 a day. Many argue that that would be pretty high for a "free" plan (paid for out of your own taxes, of course), and it will undoubtedly be much lower.

When will Canadians get free hospital care? As soon as a majority of the provinces representing a majority of the population agree to participate. Earliest possible date: April 1, 1957.

—NORMAN BERNER

The Claneys Have a Hundred Children

Bethesda Home for children in Meadville, Pennsylvania, is a real home. There's even someone to go to PTA meetings for school pupils

INSTITUTION is a terrible word, isn't it? Who wants to live in an institution? Not I. Yet sometimes life decrees that some must be reared in an institution. Let's stop using that word and use another: *Bethesda.* Bethesda is Hebrew for "house of mercy," and it is the story of that house that we want to tell.

"FATHER" AND "SON" TALK THINGS OVER AT BETHESDA

The United Lutheran Church in America will no doubt bow its immense head in modesty as the story unfolds. Yet the vast physical and spiritual structure of Bethesda rests squarely on the shoulders of United Lutherans and their friends who practiced true stewardship and mad this new concept of children's home possible. Bethesda, laboring against a the usual misunderstanding of children homes, working with never quite enoug money, has still developed into a prac tically model children's institution.

Bethesda is as modern as tomorro in its care and treatment of dependen children, recognizing that *all* children a dependent. It's as old-fashioned as ye terday in spreading love, sympathy, an sunshine. Bethesda's doors are open n only to Lutheran children. There are n denominational requirements; only child needing help.

By BETTY LAWRENCE

Bethesda, physically, is one of the many children's homes supported by United Lutherans. There are three large buildings, six family houses, and numerous, adequate farm buildings scattered around 360 acres of really unusual Pennsylvania beauty.

Bethesda, spiritually, is a place where confused, sometimes antisocial children are guided to acknowledge their responsibility to God. That is the first step. It then becomes increasingly easier for them to go on to acknowledging their responsibility to society and to each other.

IT IS DIFFICULT to erase the mental picture of institutional life from most people's minds. Buff walls (Bethesda had them, too), drab children, regimentation. Bethesda today is as color-conscious as any house on Main Street. Its dining room is a study in blue, pink and beige. Its living room has matching lamps, and there are crocheted doilies on the end tables. There is bric-a-brac (certainly it's breakable!) and without a doubt there is sometimes dust on the windowsills. It is home!

Again, unlike the usual idea, Bethesda does not operate on the idea of providing merely something to eat, a place to sleep, and a stern taskmaster to make the children behave. It is not a training center for housemaids and farm helpers. Instead, it endeavors to see the individual in each child.

It takes children who, for a variety of reasons, are deprived of living in a natural home atmosphere and attempts to raise those children as any good parent would. Bethesda's children grow up beauty queens and football heroes, even as yours and mine!

BETHESDA IS THE STORY of many people. The board of directors is made up of fifteen men of the Pittsburgh Synod, who every sixty days travel the 89 miles from Warren, 90 miles from Pittsburgh, and points in between, to spend an entire day on the grounds. They hold their meeting in the same living room the children use. They eat in the dining room and use the same pastel plates from which the children eat. As one man, the board of directors stands behind the capable, fun-loving, hearty, joking superintendent, the Rev. William B. Claney.

Pastor and Mrs. Claney say respectfully that one dare not tempt the Lord! They love children, and have three of their own. Once they wistfully, innocently remarked in the presence of friends, that they "would dearly love to have 100 children!" With the Lord nothing is impossible. Two years later they were at Bethesda. The Claneys, happily dazed, became substitute mother and father to almost 100 assorted boys and girls, blondes, brunettes, and redheads!

BETHESDA'S CHILDREN travel cross-country to the consolidated school at Saegertown, via the well-known orange school bus. Mention Bethesda and the teachers are trigger-quick with anecdotes. These are not "home" children, these are the Claney children! Once a first grader came weeping because her teacher had not given her a routine PTA notice to take home to mother. The teacher had considerately saved Pastor Claney from being snowed under! After all, 80 notices!

Like any thinking father, he went straight to the school. "Whenever," he said, "there is anything to go home to mother, my child must receive one, too. *Her mother will come to the meeting!*" Each age group, at Bethesda, has its own housemother who personally attends her charges. The older children have a housemother and housefather.

On Pastor Claney's desk is a 68-page mimeographed manual put out by the State of Pennsylvania, governing children's institutions. Pastor Claney and his board of directors add to these rules and regulations the plus mark of the Christian church—the cross—the love of God. By so doing they lift Bethesda out of the "institution" class and transform it into an understanding and highly successful home for children. "The church," says Pastor Claney, "has always been in social welfare and always will be. Working hand in hand with the state, using modern scientific techniques, plus God, it does its part in helping suffering humanity."

WHEN IT BECOMES necessary for the child to enter Bethesda's doors, he enters as normal a life as it is possible for the staff to maintain. For instance, there is a Brownie Troop. The little girls wear the snappy brown uniform with No. 78, their troop numeral, on their upper left arm. They meet every Monday after school, not at the home, but in Meadville. They learn their Brownie promise, they salute with two fingers and it is a community experience, not a "home" experience!

LIKE ALL "FAMILIES" Bethesda has its love stories, too! There's the story of Mabel, an extremely bright girl who wanted to go to college. Pastor Claney took her to Thiel's (Greenville, Pa.) pre-college day. She was introduced to Al, a freshman, who escorted her around the campus. He took her down the famed Brother Martin's Walk and that did it; it was love, lasting and good.

Mabel talked it over with Pastor and Mrs. Claney as with mother and father. She wanted higher education, but even more than that, she wanted to make a home for Al. Al could use his GI training, and work as a hospital technician while going to school.

Mabel and Al were married in B thesda's beautiful chapel. Many pasto have officiated at a dear daughter's we ding; Pastor Claney wept and fumbl with the best of them! He and Mr Claney stood in the receiving line ar shook hands with over 100 guests—do tors and nurses from the hospital, fello students from Thiel, and all the "brothe and sisters" from Bethesda.

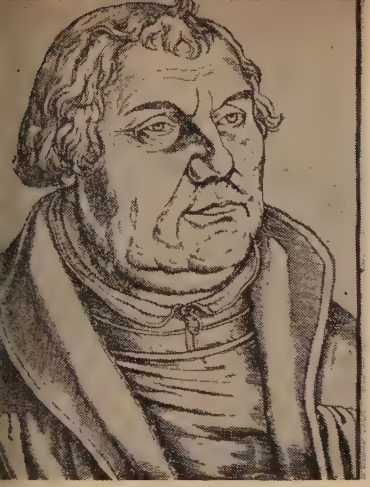
No, Bethesda is not heaven. It is ju a big home whose substitute parents ha been blessed with lots of children, ar family grown-ups to help with the wor I walked into the living-room in time overhear Mrs. Claney say to one of t housemothers, "Why don't you lie dov and take a nap? You had such a hard da yesterday." Familiar words?

NO INSTITUTION is Utopia, and B thesda is no exception. There are pro lems that cannot be solved. The mar files of case histories—confidential—be silent witness to the work involved. The is always the need for more mone There are constant difficulties that cann be overcome. There is always the sudd block that comes when the road ahe seems smooth.

This past year two housemothers we lost to Bethesda, one in sickness, and o in death. Much of the public does n even seem aware of these highly sp itually rewarding "housemother" jo Financially rewarding, too, since fu maintenance, plus pay, is offered.

Mistakes are made. As Pastor Clan says, "Anyone can make a mistak Bethesda does the best it can. It gives child what he needs most in life: affecti and discipline. It teaches the child wh he needs most to know: that there is God, loving and forgiving."

Bethesda is home for the children, n a children's home!



What Would Luther Say About Lutherans?

Luther as a young priest had courage to criticize the Roman Catholic Church which he loved. He supposed that his criticisms would be considered thoughtfully. Instead, they were bitterly resented.

Lutherans today should heed thoughtful criticism of their church, eager to learn whether it is justified.

In two articles printed here, there are several important queries. 1) Are we too much concerned about the externals of church life? 2) Is there enough guidance in personal spiritual development?

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here Ought to be Someone o Guide an Awaking Spirit

By MARY M. SHIDELER

I AM TROUBLED about what may happen because of the current popularity of books, articles, and sermons on "the spiritual life" in the Protestant churches in the last few years. People who write the books, read them, preach about them, or recommend them, are playing with fire.

Anyone with a little historical knowledge ought to know something of the power of prayer, and of the devastating effects that occur when one opens his life to God. Kierkegaard, Luther, St. Paul, Jeremiah, and a thousand others testify in the most lucid terms that God can, and does, recreate ordinary human beings. They go further to insist, to shout as from housetops, that the newly born confront not only a good many of their old problems in a new form, but also a completely new set of problems.

REBIRTH IS NOT accomplished within a few minutes—or years. One may turn sharply onto the road of Life, but the traveling of that long way to its end is another matter entirely.

The failure of the churches comes here. They are encouraging men to pray, but are making no provision for the results of prayer. Their efforts focus on active church membership. Once the individual has joined the church and is participating in its established activities, he is left—spiritually—to his own devices and struggles.

Many people need no more than this. The women's service groups or the men's clubs, the mild intellectual stimulation of Sunday school classes, and the rewarding social life, meet their needs. And these needs should be met. Herein the churches do well.

A few others find themselves suddenly alone. They have been thrust into ecstacy and terror by the great tides of adoration. They have been held fast as if by hands, and invaded by the shattering forces of

Grace. But they do not know what to do with the power loosed within them.

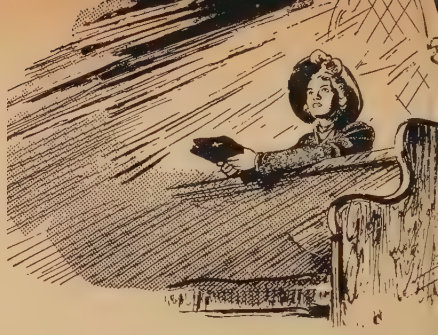
The comforting formulas that had held in order their intellectual and moral and emotional lives are broken. Where can they find guidance to enable them to discover the laws that govern this new world, this new life in them?

So far as I can discover, the churches offer nothing. The services of worship are not geared to their special difficulties (and God forgive us that they are special!). They receive there some nourishment, but not enough or of the right kind. Many, perhaps most, ministers have neither the time nor the depth of insight to be spiritual counselors for such folks.

In addition, the religious climate today is such that ministers are apt to consider that such a person needs psychiatric counseling rather than spiritual—as, of course, many people do. It is not always easy to distinguish between what is primarily psychological imbalance and the less common but fundamentally different spiritual confusion. Within congregations, channels of communication rarely exist whereby the spiritually concerned can find each other, to exchange light and sustenance. They are left with four alternatives, none of which may be satisfactory.

1. THE Roman Catholic Church recognizes the problem, and has developed several excellent techniques for dealing with it. If one can accept the theological framework within which these techniques operate, he may find understanding and wise counsel there. However, this genuine spiritual concern also arises among convinced Protestants, who cannot become Romanists without losing their intellectual honesty.

2. JOINING one of the Pentecostal churches presents the same hazard. The



SHATTERING FORCE OF GRACE

Pentecostals sometimes share the passio
ate concern of the group of which
speak, but they have no place for the i
quiring, even skeptical mind—and ske
ticism is perfectly compatible with i
tense spiritual commitment and co
munion.

3. ONE can, in Thomas Kelly's phras
"live alone in a vacuum with God." On
the hardiest can maintain this isolatio
for very long, and one who does becom
increasingly aware of the dangers of su
a life, as well as its agonies. Not to
able to share joy with those around hi
. . . to wonder if the different ways
thinking are signs of an unbalanced mi
. . . if the light within is really dar
ness . . .

4. THERE is one final source of i
formation and community: books. Au
ustine's Confessions and Dante's Divi
Comedy and the novels of Charles W
liams. And Tillich and Buber, and abo
all, the Bible. Here—and often here on
—one is at home among men. Amo
these giants one is a child, ignorant a
blind and blundering, but they speak
his deepest condition. They establi
across the miles and the centuries a co
munity in which the lonely seeker h
a place.

The great ones known in books ca
however, confuse. A map's usefulness

limited if one does not know where he is. If one wants to go to Chicago, he must find out whether he is already north of it, or south, or where in between.

Has one failed to reach the City because of insufficient discipline, a too rigid discipline, or the wrong kind of discipline? Or because one is heading in the wrong direction entirely? Or is being lost a natural and inevitable stage on the road? Or has one already reached it, and not recognized its streets and inhabitants? The questions sear, and no machinery exists for finding the people who can answer them.

The taunt flung at Jesus as he hung on the cross remains the central definition of the Christian life: "He saved others; himself he cannot save." But where can one find those others who will do for him what he cannot do for himself?

THE CENTRAL TASK of the church—if I understand it correctly—is the renewing of lives in Christ Jesus, that his work may be done in his way. For this renewal, companionship on the level of spiritual life is necessary. It is also so scarce as to be almost nonexistent.

I have one suggestion for remedying this situation, for the ministers who see the problem: they could make an effort to find out who among their parishioners share this concern, and introduce them to each other.

An open invitation to a group meeting would probably accomplish little, if anything at all. Exploration in the field of spiritual growth is too intensely personal for an organized group to be useful. A better way would be to suggest to a person who comes for spiritual guidance that another person is facing, or has come through, this same kind of experience, and bring them together as individuals.

A sense of community may arise in time, as one person helps another, but such a fellowship is never apt to express itself in terms of stated meetings and elected officers. Only the opening of the channels of communication can be planned or arranged; what follows will come by the spirit of God, in his time, in his way, and to his end.

But are the churches willing to do even this? Do they know the problem exists?

The Church Runs the Risk Of Being an Institution

By E. PAUL BARNHARDT

IN THE PAST DECADE we have witnessed a remarkable upsurge of activity in congregations of the United Lutheran Church. We have seen much time, thought, and effort poured into the evolution of more vigorous and intelligent parish education. Stewardship is being studied and practiced with intensified seriousness and determination.

The church is finding that it can learn to evangelize effectively without loss of liturgical values or the obscuring of the objective realities of faith which it rightly values highly.

We realize that we have hardly begun. Still, our immediate reaction to this demonstration of dedicated activity is one of some satisfaction. Certainly, we believe, it is all to the good. But these evidences of congregational vitality are not without their symptoms of danger.

ONE DANGER attendant upon the development of organized religious activity is excessive emphasis upon the church

as an organization—as an institution. Let me call this "institutionalism." Institutionalism, if it goes far enough, can become one of the most serious forms of idolatry.

This is readily recognized in the case of the Roman Church. Here, all is judged from the point of view of the institutional welfare of the organization. Gambling, for example, can be approved because the funds which become available through that medium feed the requirements of the institution.

The moral implications for individual human lives are unimportant in comparison with the all-important "institution." The outcome of this sadly misplaced loyalty is that the institution becomes more central than God himself.

But Roman Catholic "institutionalism" is not the concern of this article. I merely cite the vulnerable Catholic viewpoint by way of leading to the real problem for us —namely, that institutionalism can plague many a Protestant congregation.

Wherever "institutionalism" rears its head, it means basically that the church has lost sight of its mission and purpose. It has made the mistake of believing that because it is important, it is important for its own sake. It has forgotten that the reason for its importance lies in the fact that it has a ministry to perform to people.

When "institutionalism" has developed in a congregation, the false principle which it embodies is this: "The church was not made for man, but man for the church." Accordingly, such a church loses the ability to fulfill its ministry. It has become a self-centered organism, and is therefore at odds with the Spirit of Him to whom it pretends to bear witness.

CHRIST INTENDED that his church and its ministry feed his sheep. But when a church has committed institutional he esy it no longer seeks to feed Christ sheep—it wants to shear them. It do not minister to its people. It deman that they minister to it, and sacrifice the lives, not in love to fellowmen as Chri would have it, but in idolatrous worsh of the institutional organism into whic the church has become transformed.

This self-centered church cannot po sibly minister effectively to the daily li ing and to the souls of its people. Ho can it show a mother how to perform Christian ministry to her children, hu band, and neighbors? Instead it aims swallowing up her energies in its vario "programs" and "projects." It is willi to measure her faith and love in terr of these activities alone, for it does n care about her Christian nurture beyo that point. Her other responsibiliti compete with its demands.

How can it show a man how to unde take the duties of his so-called "secula career as a Christian service and witnes Instead it tries to tell him that all this irrelevant to his religious life, and th he serves God only to the extent to whi he surrenders time and energy to orga ized church activity.

A SELF-CENTERED "institutionalize congregation cannot provide an effecti ministry because it does not know ho It does not know because it does n really care. It does not believe it is mea for its people, and thus becomes as vicio an idolatry as does the totalitarian st that views people's lives as fuel and to to serve its own well being. The Chr is forgotten who said, "I came not to ministered unto, but to minister." Let take care that our expanding activity an expanding ministry, and not a gree organism!

One aspect of self-centered insti

OF COURSE WE SUPPORT THE CHURCH BECAUSE IN IT GOD SPEAKS TO US

tionalism, implied in what has already been said, is that it is really meaningless when viewed in relation to all of human life, since it meets no need, and does not exist in the service of mankind. Since it lives for itself, and not for God, it fulfills no divine purpose.

For this reason, it cannot succeed indefinitely in commanding the loyalty of men. A church that strays too long into institutionalism cannot help but have problems in its total stewardship, diminishing manpower, crippled financial ability, superficial evidence of faith among its people.

For example, when the church appeals for young men to enter its pastorates, it must do so from the point of view of fulfilling a need, a ministry, and not simply insist that "the church" needs men. Too many appeals for "full-time service" are inspired by institutional motives, not by a compelling recognition of the need of human lives.

MANY CONGREGATIONS carry on an incessant display of organized, regimented programs. These are programs of evangelism or stewardship. But frequently their people lapse immediately back into sluggishness when the artificial stimulation is concluded. The only recourse is to plan for another gimmick of some sort.

The trouble is that the people are being busied, pushed, organized — everything but given a chance to sit at Jesus' feet and be nourished in his word. All too often, even the services of worship are conceived for the sake of the institution, not because they meet real need of souls.

Even visitation evangelism can actually become a mere self-centered institutional exercise of a congregation, for the purpose of feeding itself "members." Both clergy and laity can become lost in the mire of institutionalism. For the layman, it can become a readily embraced substitute for the real responsibilities of total Christian living.

For the pastor, it may take the dangerous course of becoming a means of projecting his own self-centeredness and personal ambition and gratification. He may fool himself in believing that the demands he makes of his people are "for the church." They may, in reality, be for himself. The pastor may then cease to truly shepherd people and instead promote an institution which really is important to him for his own gratification.

ANY CRITICISM of the church's pastors which is levied here is made with deep sympathy. Any pastor must be a man of exceedingly large vision to sidestep all the pitfalls of institutionalism. His success in his career, both to his own eyes and to others, is almost inevitably measured in institutional terms.

He usually cannot see much manifestation of the faith and Christian service of his people except in organized forms: worship attendance, participation in projects of the congregation, and so forth. His best safeguard is deliberately to seek to avoid thinking too much about the church and its statistics and aim instead at discovering and filling the personal and spiritual needs of his people. His calling and his preaching should be preponderantly in this direction.

The layman is less susceptible to this

institutionalism than is his pastor, and a congregation that has a healthy lay participation in the conceiving and planning of its program may avoid many mistakes. But the ease with which lay people confuse mere "church activity" with Christian living renders them equally vulnerable to this sin.

A busy layman can spend a week of evenings in church work away from children who need his fatherly fellowship more than the church needs his time. He is not necessarily to be commended. Especially serious is the danger already mentioned—that of kidding oneself into believing that organized religious activity can be an adequate substitute for the personal Christian life—the 100 per cent stewardship and surrender of self that God demands!

Laymen become ministers of the gospel not merely in institutional disciplines, but primarily through the life and work midst the world around in which they are privileged to engage to a far greater extent than their pastors.

Certainly the church cannot live and work without organization, without some kind of "institutional" form. But let that institutional activity and structure be a means and an efficient tool in the service of the Lord—never an end in itself. God established the church to minister to his children, that they might have life.

Problems in Palestine

By GUSTAV K. WIENCKE

From Europe and America came men and money to provide beautiful churches and church institutions in the Middle East. Can Arab Lutherans ever take over this responsibility?

SIX MEN AND WOMEN stood before the altar in Bethlehem. They had signified their desire to join the Lutheran church and were being received into membership. The pastor spoke to them in Arabic, but everything else was just as in the Lutheran churches in the U.S.A.

Almost everyone in the congregation wore western clothes. Here and there was a man's *kefiyeh,* a popular Arab headdress, and the pastor—like most Protestant clergymen—wears a red fez when he appears on the street outside. Eyes are drawn upward to the precise masonry of the white Romanesque church and to the stained-glass windows and German inscriptions. After the new members had been received, the congregation sang with enthusiasm the sweet gospel hymns from the best of the German pietistic movement. But every word was in Arabic.

WE ASKED THE PASTOR, who is also president of the Jordanian ministerial association, who the new members are and why they wanted to join the church. "They are not Moslems," he explained

Dr. Wiencke, of the editorial staff of the ULC Board of Parish Education, after a year in Europe and Asia, returns home this month.

"but come from Greek Orthodox families. We insisted on a waiting period of over a year. They came to us and begged to be received into membership." He was anxious to point out that it is not the policy of the Lutheran church to pry members away from the Orthodox church.

Over a hundred years ago, German mission societies began work in Palestine. They established schools, churches, and institutions of mercy. Through the years they built up a solid reputation as the most important Protestant mission work in Palestine.

The "German Institutions" have cared for thousands of Palestinian children, and the Christian training they received made a marked impression. A girl from Talitha Kumi, for example, a Kaiserswerth girls' school, can be distinguished by the way she keeps house. Boys from the trade schools became the finest craftsmen and artisans in the country.

Strongly influenced by German pietism, the institutions sent their people out into the world as a leaven wherever they went. Many went back into Orthodox or even Moslem homes. These people are to be found in all the Protestant communions in this corner of the world.

ALL THIS WORK might have ended were it not for emergency assistance of Lutheran World Federation. World Lutheranism stepped in just in time to rescue a remnant of the German work after much of its property had been lost to the Israelis. Lutheran pastors were brought back to their congregations after support had been cut off by the war and German missionaries had been interned.

Lutheran congregations here still need LWF help to survive, but they look to a time when they can stand on their own feet. German mission societies are resuming an increasing portion of the financial support and have resumed the supervision of the work.

But there is also a healthy desire to become a self-supporting Lutheran Church in Jordan. The road to this goal is most difficult. So many are the problems that beset this LWF foster-child that one is tempted to throw up one's hands and say, "It's no use. What can one do?"

Jordanians and Palestinians, long unaccustomed to responsible independence, are often inclined to give up in the face of insurmountable difficulties and to blame everything on outsiders—United Nations, the influence of Zionist Jews in America, the Israelis, the British, the poverty of the land and people.

OUR FOUR-MONTH VISIT with our fellow Lutherans in the Holy Land made us aware of a number of these overwhelming problems. One problem grows out of the demoralizing effect of long-term foreign help. A century of support and subsidy by German mission societies was followed by the present generous, large-scale LWF assistance. This help was essential and it is still needed, but no one likes to be a beggar. To be forever dependent on foreign givers lames a wholesome and responsible independence. Nor is it good to regard the foreign givers as a year-around Santa Claus with a bottomless bag.

This problem of independence is all the greater where Lutherans worship in massive buildings beyond their means to maintain (inherited from a vanished, once-prosperous German colony), and rely on institutions such as schools which are larger than the small congregations could operate independently.

ANOTHER PROBLEM grows out of the isolation of a tiny Lutheran minority in a Moslem culture. The language—liter-

ary Arabic—is formed by the Koran and a religion without a deep sense of sin or a concept of redemption. Even the pattern of society is shaped by Islam.

How can *evangelical* Christians develop their own deeply rooted piety, personal faith, and practical Christian living? Not everything German or American can simply be transliterated into Arabic. The form may be there, but does it have a living spirit?

Moreover, a Protestant Arabic literature requires greater resources and talents than six small congregations can muster. So difficult is literary Arabic that few university graduates can write a letter, a speech, or a newspaper article without glaring mistakes! An Arab Lutheran pastor confessed that it would be much easier for him to preach in English than in the literary Arabic required in any public presentation!

As for winning Moslems to the gospel, there are many who deny that there are any true Moslem converts to Christianity. "Rice Christians can be won," they admit, and tell of a family which brought a child to be baptized for every food package received. "Or the so-called Moslems may be former Christian families who became Moslem in the past by compulsion or mixed marriage."

A long-time resident of Jerusalem described the legal machinery for registering a change of religion. "Since the end of the mandate, no Moslem has tried to use it. Changing religion puts a person under different laws. It is a serious legal and political matter."

Whenever we try to see Christianity as a Moslem in Jerusalem might imagine it to be, from what he sees of the activities of 80 competing Christian groups and shrines, we are dismayed. This makes it even more unlikely for a Moslem to ex-

Church of the Redeemer, Jerusalem
Magnificent church for poor congregatio

change his super-fundamentalistic, non rational religion for one or another cu that claims the name of "Christian."

Yet Arab Lutherans are facing thei task with spirit and courage. We attende the monthly conference of Luthera youth workers and listened to the plan ning for the next month's activities. A fine group of cheerful men and wome gathered, and the day was a bright mix ture of Arabic, English, and German. A young pastor, trained in Maywood Sem nary, is helping to lead this vital part o church life.

In youth societies, Arab Luthera young people are learning the meanin of Christian fellowship, have the oppo tunity for spiritual growth, and a plac to practice such important things as stew ardship and responsible leadership. Thre Arab students are studying for the mi istry in Germany and America. Gre hopes are held for the leadership the can supply in the future.

An Arab Lutheran friend told us som thing of the story of his family. He w

INTERIOR, CHURCH OF THE REDEEMER
Built by prosperous Germans

proud that it had been Christian since the early centuries of our era. His ancestors lived in southern Arabia, then migrated to the region of Damascus. Even when Moslems imposed heavy taxes on Christians, they paid the tax rather than become Moslem. Families like this will stick by the Christian faith.

In the parishes—a cluster of three in and near Bethlehem, one in Jerusalem, and new work in Ramallah and Amman—Arab Lutheran pastors are working full-time. The pastor in Beit Jala showed us copies of the monthly parish paper—all in Arabic. It serves to knit together Lutherans at home and widely scattered abroad. Bethlehem, for example, has about 5,000 inhabitants. But we are told there are 35,000 ex-Bethlehemites abroad, mostly in U.S.A. and South America.

The migration of Palestinian Lutherans, together with the forced migration of hundreds of thousands from Israeli-conquered lands, is both a problem and an opportunity. It offers Lutheran missions an open door to develop a Lutheran Church of the Middle East.

It is certain that the young people will continue to seek jobs in the whole Arabic area from Kuwait and Egypt to Syria and Lebanon. Palestinians have a good reputation as skilled and educated people. How shall the home church follow them unless daughter Lutheran churches are established throughout this area?

ANOTHER UNUSUAL and delicate opportunity appears in the friendly relationship between Lutherans and the Orthodox churches. For example, Danish Lutherans operate the only orphanage for Armenian Orthodox children in the Middle East. At the Danish Bird's Nest (adjoining ancient Phoenician Byblos in Lebanon) we talked with the bishop who had come to celebrate Christmas mass according to the Orthodox rite.

While the Armenian apostolic church shows considerable spiritual vitality, the same is not true of many local Greek Orthodox congregations. Poverty-stricken, with a poorly trained clergy, dying congregations can slip all too easily into the eager hands of aggressive Roman Catholicism. "Can you give spiritual care to some of our people in the villages?" asked a worried Orthodox priest when he visited the Lutheran Dean in Jerusalem. It was decided to study the matter, but this friendly overture kindles the imagination.

Arab Lutherans have been greatly heartened by the spiritual and material support of world Lutheranism. The resources of ecumenical Christendom in the World Council of Churches as well as the Lutheran World Federation can be employed to build a native Lutheran church. Lutheran policy has been against using relief-giving as a bribe to buy converts. But this witness of Christian love through LWF has built up so much good will that it opens many doors to the gospel in the Arab world.

A Busy Man Finds Time

By FRANK VAN DER LINDEN

By efficient planning, Fred Konemann finds time for his duties as a government official and also as a valuable leader in his church

FREDERICK KONEMANN leads a double life. He earns a good living as an official of the Census Bureau in Washington. But he feels he is "really living" in the work he does, without pay, as a layman in the United Lutheran Church.

Konemann is a heavy-set man, ruddy-faced, a typical executive at his desk in the Census building. Like most other government officials, he has a title as long as his arm: He is a statistical officer, Operations Branch, Industry Division, Bureau of the Census, Department of Commerce.

His job is to supervise the processin of seventy-five monthly and quarterl surveys of manufacturing in various fields such as chemical, apparel, lumber an wood products, metals and machinery These statistics on production and ship ments of goods are processed through th mechanical brain of "Univac" and dis tributed to firms which need them.

BUT KONEMANN'S TIME is not spen entirely with statistics. Several times i the course of an average day, the tele phone will ring and he will find it's some

AT LUTHERAN LAYMEN'S MOVEMENT DINNER
L. C. Smith of Albany and Mr. Konemann

one calling from Luther Place Memorial Church — often the pastor, the Rev. Walter Freed. Then Konemann, the government official, becomes Konemann, the Lutheran layman, and swings into action on one of his many services for the church.

He is completing his eighteenth year as a member of the Luther Place council, his sixth three-year term. He has been president of the council and always in the middle of every congregational project.

In the Maryland Synod, which includes 147 congregations in Maryland and the District of Columbia, Konemann is on the committee on synodical missions which establishes new churches, and has been president of the synodical Brotherhood.

Konemann's services extend far from his home church and the synod. He has been a delegate to every ULCA convention since 1944. For six years, 1946-52, he served on the board of trustees of Tressler Lutheran Home for Children, at Loysville, Pa. He is treasurer of the auxiliary of the seminary at Gettysburg, Pa., and a member of the executive committee of the ULC Board of Publication.

All these activities are proof of the old saying: "If you want something done in the church, ask a busy man to do it."

KONEMANN GETS all his work done by budgeting his time. About every six weeks, he takes time off to attend a Board of Publication committee meeting.

"I spend most of my leave this way," he said in a recent interview, "and I usually plan my vacations to cover three or four weeks in the fall, so that I can go to the ULCA conventions."

Konemann has his church work organized, like his government work, with efficiency. In his files, and in a bookcase in his office, he keeps all the records he needs, as well as stacks of Lutheran literature.

The latest publication on his crowded desk is the 1956 ULCA Year Book, bearing on its orange cover the command in bold black script, "Evangelize!" Under the glass top of the desk are two photographs of Luther Place Memorial Church, and it's clear that this is the "hobby," as he calls it, closest to his heart.

KONEMANN ENJOYS grappling with the problems that beset a downtown church in a metropolitan center such as Washington. Luther Place stands on Thomas Circle at Fourteenth Street, N.W., in the midst of the business district, and its statue of Martin Luther in front is a silent witness to the history of the church.

"I joined Luther Place in 1929 when I came to Washington to take part in the 1930 census," Konemann recalled. "It had only 250 members.

"Dr. Carl S. Rasmussen, who is now a professor at Gettysburg Seminary, was the pastor then. He had a hard time building up the congregation at first. The trouble is, in Washington, congressmen and their secretaries, government employees and military people and their families are constantly moving in and out.

"Dr. Rasmussen told me it was necessary to take in 150 new members a year, just to stand still. He decided to go from house to house, calling on people, to recruit new members. Then the council set one night each week for its members to take part in this canvassing. Each councilman called on three houses per night. It proved very successful. We kept it up for years and gained a lot of members that way. Our total membership now is about 1,200."

THE GROWTH of a big-city church brings other problems. There are so many

members that it is hard for them all to know each other, Konemann explained.

"It's one thing to get people to join the church," he added, "and a more important thing to integrate them and give them something to do. We have a reception for new members, to help them get acquainted, and then we try to assign everyone to some place of service. The men, in particular, provide a lot of latent potential power. Give them a challenge, and they'll respond.

"Luther Place reached a crisis in 1952," Konemann continued. "We had an offer to sell the church site for half a million dollars, to someone who wanted to put up a commercial building. It was quite a temptation to us. We could have taken that money and built a new church in a residential area.

"We needed more room in our old building. But after long and prayerful consideration we turned the offer down. We stuck to the belief that the ULCA should have downtown churches in the nation's capital."

INSTEAD OF taking the "easy money," Luther Place launched a drive to raise $150,000 for a new parish building, to be erected next to its old church.

"Some thought we couldn't raise that much," Konemann said, "but you never know what you can do until you try. Besides, it's always been my theory that we should not measure our strength by our own ability, but we should count on our Silent Partner. We raised that $150,000 and built that building.

"Now we're going to establish a branch at Aspen Hills, in the Maryland suburbs, where many young couples have bought new homes in the past few years. Fifty-five Lutheran families are out there, with no Lutheran church."

Konemann's "go-getter" attitude, and his fast, sharp speech conceal the fac that he really is one of those Southerne who are supposed to be so slow and easy going, if not downright lazy.

"Most people, hearing my accent, thin I'm from New Hampshire," he said. "Bu I was born at Savannah, Georgia, i 1896. My ancestors on both sides cam from Germany with the Salzburgers wh started a colony there back in 1733.

"I never went to college. When I wa twenty, I rode around the Mexican borde with the 118th Field Artillery which wa chasing the bandit Pancho Villa. I World War I, our outfit was sent t France. I didn't get a scratch, thoug We landed in late October, about thre weeks before the Armistice, and cam back to the States by Christmas Eve."

AFTER THE WAR Konemann worked a bank teller and then in the coal bus ness, at Savannah, before he entered th Census Bureau in 1929. From 1933 t 1937, as a captain in the Army Reserv he ran a CCC camp in Florida.

Then he returned to the Census Bu reau to help take the census of manu facturers in 1939; he bossed the who population census for the Pittsburgh are in 1940, and since then he has been Washington.

Konemann's wife, the former Miss M dred Kuck, is also a Lutheran of Germa stock. They met as classmates in scho at Savannah. They had three sons, b all of them have died.

"You get a couple of hard blows lik that," Konemann said, softly, "and makes you dig that much harder for yo church.

"I get more satisfaction out of m church work than anything I know," concluded. "I feel that I'm not wasti my time, but I'm going about doi good."

WOMAN TALK

IN SPITE of her increasing bulk, Nancy Symington, our assistant pastor's wife, looked very comfortable as she settled back in Dan's armchair, her feet on a hassock. It was fun to have an evening of "woman talk" ahead of us.

"Enough light on your knitting, Mrs. Sym?" I asked. "Those are mighty small needles you're using."

"I do a lot of it without looking. My grandmother taught me and she considered it the mark of an amateur to look unless you were counting stitches. Funny how a thing like that sticks with you! She's been gone for years, but I'm still doing this the way she taught me."

"I guess those childhood things are pretty deeply rooted in most of us. Like the way I arrange my kitchen cupboards. I find myself arranging them as much as possible as they were at my mother's. Dinner plates—"

A WHISPER from the stairs broke in. Pete stood there, garbed in neatly tied robe, slippers on his feet, his hair combed and face gleaming from its recent scrubbing. "Mother, may I come down?"

There was the sure proof that he had on his best manners! "May" instead of "can" without being reminded. Still, he had said he'd go straight to bed without bothering me if I let him off helping with the dishes. "Didn't we have some sort of agreement?"

"Well, I have a joke for Mrs. Sym."

"Just one, then. I know you and your jokes!"

Mrs. Sym smiled her welcome. "So do I. Pete knows I like them." I nodded and he came bounding down the stairs. Then he dropped the little-boy-coaxing role so quickly I wondered whether it had been a conscious bit of play acting. He was now a young man about to entertain the ladies.

"What," he asked, "did the mayonnaise say to the refrigerator?"

Mrs. Sym thought for a moment. "I'm cold?" she guessed.

"No!" chortled Pete. "It said, 'Please close the door. I'm dressing.' "

HAVING DELIVERED the punch line, he raced for the stairs. Karen, who had come in from the dining-room where she was doing her homework, sighed mightily. "We have to live with it."

"And what fun that must be," Mrs. Sym said. "Boys that age are such peppy—"

"Little monsters. Why does Barbara have all the luck? Her brother is older."

"And yours will be soon enough." My tone was sharper than I intended. To take away the sting I added. "I guess the mothers of boys hate to see them grow up because of this terrible uncertainty about their future. We can feel reasonably sure our daughters will get a chance to live as they plan—"

"If you mean get married and raise a lot of little demons like Pete—"

"I don't. I mean whatever you plan you may be able to carry out without being yanked into the armed forces." I

hoped I was speaking pleasantly enough to fool our guest. I knew Karen recognized my slow, measured tone as a yellow light, for she quietly went back to her homework. She can interpret my tone of voice quite accurately.

I looked after her with the amused exasperation she arouses so much of the time lately. There seems no way to put a finger on her and know what to expect next. She can get all wrapped up in a serious subject when you least expect it, act and talk like a grown-up, till she fools you into thinking that's what she is.

And just when you're counting on her to act that way, suddenly she's a thoughtless child, flippant and self-opinionated. Well, it's all part of the age. And so is wanting to dress like everyone else. Thank goodness, she hasn't picked up any ideas about not wanting me to make her dresses. I picked up the skirt I was hemming for her.

MRS. SYM had been following my thoughts more closely than I realized, for she stopped counting stitches to look at me sympathetically. "It's an awful responsibility, isn't it? Raising a family, I mean. Sometimes I wonder how I'll ever be able to do it. Loving, yet firm. Consistent without being rigid. Understanding without being a puppet of their whims. It looks like a big order. The more I read, the more I wonder if I can meet the requirements!"

"Maybe you read too much. Maybe it's better to take it as it comes." I didn't say what I was really thinking, that if I'd ever foreseen all the problems I was going to run into I'd never have had the courage to have a family at all. And suddenly, I knew I had to say it, for the answer for her would be the same as it has been for me. God does give you insight if you ask sincerely and try to let the children grow in His way, instead of forcing them into a plan of your own.

She smiled and shook her head. "I don't think it is quite as simple as that. You probably had some idea of what to expect at different stages of a child's life. I have to learn everything from scratch. I need the books."

"Oh, I don't mean not to read any books. I think a lot of young mothers are doing a better job because they do read, but the best way I know is to be around children. No two are alike, as the books all tell us, and you have to get the feel of the way they behave."

"There, I knew you'd been reading!"

"Of course. It would be silly not to learn all you can, so long as it doesn't make the job seem too big. Parents need to be relaxed and affectionate. And you don't have to do it all either. Your husband has a share in it, too."

"I know, but Paul is so busy. Like this evening. I didn't really fuss, but he could tell I was disappointed that he had to go out again. That's when he suggested my coming over here, since Mr. Melton was going to the meeting. I don't know how much I ought to call on him to help me. Naturally, I wouldn't want him to neglect his church work."

"Of course, you wouldn't. But he'll love helping you or I don't know Pastor Sym."

I PAUSED, hating myself for feeling self-conscious about what I wanted to say. Yet, after all, who was I to tell a minister's wife that she could always count on God's lifting some of the burden if she was quiet inside herself and let Him? Or that sometimes God took things into His own hands in a way she didn't expect?

She probably knew these things. And if she didn't, her husband did. I decided to skip it. "Have you thought of a name for the baby?" I asked.

WORSHIP NOTEBOOK

"But are they really necessary?" The pastor had just finished a long talk to members of one of the parish organizations. He had explained the church's services and many items used in worship. Little had escaped his detailed description—the odd Latin names in the *Common Service Book,* the meaning of the sign of the cross, vestments, paraments, candles, crucifixes, even the new ever-burning light he had hung in the sanctuary—all were included in his talk.

When he had finished, he invited his hearers to ask questions. A few timid queries were raised, just to make the pastor happy. Suddenly from the back of the room there came the words which shattered the peace of the meeting: "But are they really necessary?"

How often we have heard that same question! A friend goes along to church with us on Sunday morning. His church is a plain, bare hall, no candles, no choirs, no vestments. After the service he mutters some polite words and then bluntly asks, "But are these things necessary?"

Well, are they? Did Christ use all the things we use in worship? If we want to be saved, is it necessary to build beautiful churches and go through elaborate ceremonies? Does the bearer of God's Word need to be draped in a flowing surplice? Must Holy Communion be set in a surrounding of quiet dignity, with the flicker of candles, and sometimes clouds of incense? Does the pastor have to wear his collar backward?

This kind of criticism never fails to interest me. The same people who are always asking whether such things are necessary to religion would never think of using the same logic in any other area of their life.

Let's talk about what is essential. What actually is the only necessity? When it comes to life (in this world, that is) the only essential is nourishment. Give a man just enough food and drink and he can sustain his life.

It doesn't make any difference how he gets his food or how he eats it. He can eliminate the usual functions of the kitchen, such as cooking, roasting, and baking. He can bypass the usual niceties of what we call etiquette. In fact, a man can get down on all fours and devour his food like an animal.

How many people do you know who would stop using knives and forks and spoons because these things aren't essential? You wouldn't have to buy linens, fine china, shining crystal, and silver. No longer would you have to sit in awkward embarrassment at a fancy banquet, fumbling with your many spoons and forks, pondering which is to be used next.

Is that a little extreme for you? Well, let's consider another area of life. You have to drive to work and the old '48 model, despite its rattlings and squeaks, gets you there. Then one morning you notice that your neighbor has a new 1956 "super fire-ball 66." Your neighbor makes less money than you do, has more obligations, but he has the new car. Do you say, "The old model is good enough. The new car isn't necessary"?

We don't live on essentials only. Life would be dull if we did, and so would

the church! Would you want to go to a church that was just a big room? No stained-glass windows, no paintings, no altars, pulpits, candles, or vestments, not even pews because none of these things is really necessary (you can sit on the floor). Is this the kind of church you want?

ST. PAUL understood this problem. He knew that the gospel which our Lord preached was the very life of many communities of men and women. He knew that the essential thing was that men hold that gospel in its fullness and purity. The essential thing was God's grace through the gospel of Jesus Christ.

But St. Paul also knew that we are human and that so long as we live in this world we must use the things of this world, even in the worship of the church. He laid down no intricate rules, suggested nothing other than the simple directive that "all things be done decently and in good order."

We Lutherans have tried to follow that suggestion. When we speak of the church we say simply that "it is the congregation of saints in which the gospel is rightly taught and the sacraments properly administered." Nothing else is essential. This we teach. We also teach that we should have good order in our churches.

Over the years we have maintained a tradition that makes ours a re-formed, purified catholic church. Luther's practice, compared to that of Zwingli and Calvin, was to keep all of the old things that were not wrong. Thus, while Lutherans continued to use many of the trappings as helps in their religious life, these things were destroyed by some who left Rome but did not follow Luther.

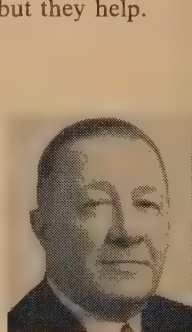
WE HAVE KEPT such things. Today our services follow a set form or pattern. A comparison of a Lutheran service book with a Roman Catholic missal will show that there is an amazing likeness between the two, except that in our books (and this is important) things contrary to the gospel have been eliminated.

We find, too, that the use of vestments and candles, of stained glass windows and paraments, of the sign of the cross and even such things as incense, are, once we understand them, conducive to a certain atmosphere. Like the proper etiquette and utensils of the dining-room the ceremonies and trappings of the church appeal to our senses and help to direct our minds and hearts to the things they signify.

Doesn't a great painting need the right kind of frame, proper lighting and the correct location for showing? In our life the only thing we really need is God's grace, and grace comes through the gospel. Still the gospel, like a jewel, needs a setting. Before we criticize or discard the things we think are not essential, we ought to learn more about them. They are not essential, true, but they help.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Teach?

QUESTION: A young Lutheran girl was married in the Catholic church, and her child is being brought up in the Catholic faith. During a recent service the pastor in the community where she now lives appealed for Sunday school teachers. Although she never taught in her hom

church, she was accepted as a teacher. It seems to me that a person who hasn't enough courage to insist upon marriage in her own church will be at a disadvantage in instilling a firm Lutheran faith into her pupils.

REPLY: The young woman is a victim of unfortunate circumstances. She has undoubtedly suffered a great deal of anguish and frustration. I wish too she had been firm, but that is a matter that belongs to the past.

It is for the church to deal with the present and future. Is it forever to penalize the young mother for past failures? She was probably eager for an opportunity to serve through the church—perhaps more so than usual because of her unsatisfactory religious situation at home. I for one would not bar her from serving on such grounds.

The service this young lady renders may prove of high value to the church, but it will also be a help to her in bearing her home worries. If a question is to be raised, it should rather be whether the young teacher recruit is qualified for the job. That's a question that should be raised in regard to everyone who is considered for such service. Another question is whether we should ever ask for volunteers for such a service. It is a poor procedure. We had better study the congregation and select carefully those who are to teach or render similar services.

It may be noted, however, in regard to inexperienced or unprepared new teachers that if they have good capacities, are eager to learn, and love the work, they can grow into better and better leaders—especially if their superiors give them adequate guidance and encouragement. Good progress is being made in training programs.

Pictures?

QUESTION: I am about to marry a widow who is a few years older than I. This is my first marriage. I suppose all couples have a number of problems to settle as they get closer to the wedding, and so have we. Dorothy has several photographs of her deceased husband in her apartment. I have asked her what she is going to do about them when we are married and we settle down here. She is rather noncommittal about the matter and says it doesn't make any difference, she is giving herself to me, and the pictures won't influence her. Dot's idea doesn't quite satisfy me. I can't feel that those pictures should be on display after we are living together. Should I insist on an agreement on this now?

REPLY: This kind of problem need not be met in the same way in all cases. It depends upon the feeling of both partners to the marriage. If they agree that the pictures are to remain on display, there is no reason why they should not be there. But if husband and wife are not in agreement on the matter, the pictures should disappear. No picture is so important that it should be permitted to interfere with the harmony of the couple.

This much is certain: the lives, interests, and affections of husband and wife must center in each other. Nothing should be allowed to detract from their loyalty. The loyalties of the past are sacred, but they belong to the past. We have to live in the present and plan for the future. Each partner should relegate to its proper place anything which might prove an impediment or embarrassment to the new alliance. Every marriage deserves the best possible opportunity to thrive and succeed through the years.

Saving Truth and the Scriptures

The Bible Today. Harper. 208 pages. $5.00.

When Luther called the Bible "the swaddling clothes and manger in which Christ was wrapped and laid," he meant both to avow the inseparability and to disavow the identity of God's Word in Christ and God's Word in Holy Scripture. *The Bible Today* has as its purpose the investigation of the Bible's "swaddling clothes and manger"—its thought world, languages, local conditions, and literary growth—so the believer might come to know more clearly the saving truth in Christ.

This book is addressed primarily to concerned laymen, "the puzzled and frustrated men and women of this modern age, to whom the Bible speaks in language no longer intelligible about things no longer credible." Originally published as a special supplement to the London *Times*, this volume contains 29 brief articles by leading British biblical authorities on the latest findings in their specialized areas, leaving aside all technical jargon and theological disputes.

It is no news to readers of THE LUTHERAN that such discoveries of old manuscripts as the Dead Sea Scrolls, the finds of the excavations of ancient biblical cities, and the results of scholarly research on existing texts, constantly provide new and valuable materials for the clarification and interpretation of the biblical message.

Just one illustration. Think how much more Christ's parable will mean to you now that it has been established that "The day's wage for a working man was a 'penny,' the Roman denarius . . . When the Good Samaritan gave two pence to the innkeeper for the care of the wounded man, he was giving two day's wages." This is coin-digging biblical archaeology putting teeth into stewardship!

WILLIAM H. LAZARETH
Philadelphia

Middle East Archaeology

Discovering Buried Worlds. By Andre Parrott. Philosophical Library. 125 pages. $3.75.

Chapters of this small volume contain good introductory material for a survey of Near Eastern exploration. The author briefly sketches the process of a scientific excavation, the combined efforts of French, British, German, and American expeditions in the past century, and the history of the pioneers of civilization, introducing the Sumerians, Akkadians, Assyrians, Hittites and Phoenicans. In the last section there is an evaluation of the findings of archaeology in relation to biblical studies in which the author takes a middle position between the Pan-Babylonian school (now discredited) and skeptics who discount the value of such discoveries for biblical research.

The book includes thirty excellent photographs of various museum items and ancient sites. The material on the whole is too condensed to give an adequate picture of this field of digging up the past. However, the author's first-hand account of the excavation of the ancient city of Mari, which was conquered by Hammurabi in his 32nd year ca. 1760 B.C., is a significant contribution. From the vivid descriptions the reader can visualize the temples, palaces, and private homes emerging from the ruins of a buried city. The marks of wanton destruction of these ancient centers of civilization by conquering armies can readily be traced.

GEORGE G. HACKMAN
Wagner College

Pastoral Counseling

How to Start Counseling. By William Hulme. Abingdon. 157 pages. $2.50.

This "how" book in the field of counseling shares with other volumes dealing in techniques a bareness and simplicity which make it attractive.

Assuming the reader is fully acquainted

with the principles of pastoral counseling, Dr. Hulme tackles the problem of putting such knowledge into action. The first third of the book centers around getting people to come for guidance. This involves challenging aloofness, fear, and lack of confidence on the part of those who need help —and the promotion, educationally and socially, of the counselor's concern. Of particular value here is emphasis upon youth.

The mechanics of counseling, the theme of the second part of the book, goes beyond the typical recommendations of time and place and shows how preaching, pastoral calling, and administration can be integrated into an effective promotion and solicitation for the program.

In the last section attention is given to the more personal matters involving the counselor: developing the spiritual life, managing his own household, and handling "busyness."

Fortunately, an epilogue titled "When Not to Counsel" is added. Without it the author would be vulnerable to the charge of ignoring either cases beyond the reach of counseling or counselors inadequate to the demands of their people.

The understandable interest of the author in his subject at times tends to put "one-way street" rules into effect on two-way traffic. The varied duties of the minister may well contribute to counseling, but counseling also contributes to preaching, calling, and administration. It is to be hoped that Dr. Hulme will undergird his methodology with broader beams in the near future.

New York City ROBERT D. HERSHEY

Mingling the Races

Citizen's Guide to Desegregation. By Herbert Hill and Jack Greenberg. Beacon Press. 185 pages. $1 (paper).

"American democracy permits an open legal struggle for full freedom." And this is the full record of a "legal struggle" for desegregation written in a simple and readable fashion.

The authors quote Albert Dent, president of Dillard University, as saying: "White Southerners may one day look upon the Supreme Court's anti-segregation decisions as the beginning of their own emancipation, the dawn of the day when they may at last put down the spiritual burden that comes with constant tension over an unresolved moral issue."

Step by step this little paper-bound book takes the reader through desegregation's legal infancy to its legal maturity. The physical, mental and spiritual phases of the colored man's life are explored by law. In each phase, proof is given that where segregation exists because of color, democracy has failed.

Chapters 12 and 13 are most valuable. They answer pertinent questions on school segregation decisions and their implications. For instance: "Would it be legal to turn the schools over to churches? (Answer) If the schools were turned over to churches such a step might breach the wall of separation between church and state set up by the Constitution. If the churches received state funds to run the schools, the situation would be no different from that of private secular organizations receiving state funds."

A summary answer to "What can citizens do?" came from a prominent citizen in desegregated Jeffersonville, Indiana. The New York *Times* reported him saying: "I was against it but the kids have made it work. All the fuss was made by the parents, but the children didn't seem to care. They just took the whole thing in their stride as though it were the most natural thing in the world."

Houston, Tex. DAVID F. CONRAD

Mastery. By E. Stanley Jones. Abingdon. 364 pages. $1.75.

Another book of daily devotions from the pen of the famed Methodist missionary and evangelist will be welcomed by those who have found benefit in previous volumes like *The Way* and *Abundant Living*. The pattern is familiar, with a suggested scripture reading, meditation, prayer and affirmation for each day. The devotions are undated but are arranged to provide for 52 seven-day weeks.

Two Missions Are Started In McLean, Williamsburg

By MARSHALL F. MAUNEY

NO EMPTY SEATS were left in old Methodist church when Mission Developer H. Alvin Kuhn opene McLean, Va., mission on January 15. Other mission will get start this month in Williamsburg

LYNCHBURG—Home mission development is still important news in the Virginia Synod, with the northern Virginia and tidewater sections sharing the spotlight.

Mission Developer H. Alvin Kuhn held the first service in the McLean area on Jan. 15 in temporary quarters provided by the old Langley Methodist Church. There were 140 present, overcrowding the room. Initial Sunday school enrollment was 84.

Name of the new congregation will be Church of the Redeemer, and organization is planned for April 8.

The Rev. Allan H. Fenner, pastor of Muhlenberg Church, Harrisonburg, accepted the call of the Board of American Missions to become mission developer in Williamsburg March 1. High hopes are held for this field. A preliminary survey located 77 Lutherans, including six members of the fac ulty of William and Mary College but nc including Lutheran students at the schoo

MORE FUNDS for missions will be availabl on a loan basis as a result of the home mis sion loan fund appeal completed last De cember. Chairman of the appeal, Pastc Charles G. Tusing, reports that congrega tions contributed $39,269 of a $50,000 goa Interesting sidelight of the appeal is tha four mission congregations, organized to recently to have quotas assigned to then contributed $670.

Stewardship Chairman Lester A. Wer reports that congregations paid slightly ov 90 per cent of their apportionment to th synodical budget. This represents $186,58 paid on a $207,715 budget, an increase 2 per cent, or $17,008, over 1954.

Executive council action enabled the synod treasurer to remit 100 per cent of synod's apportionment to the ULC and its full share of Lutheran World Action.

Synod's first area evangelism mission gets underway in the Shenandoah Conference March 11. Vigorous activity has marked the planning on every level of organization. Area chairman is Pastor Wallace Berry; secretary, Mrs. Everett Sellers; treasurer, Dr. A. A. Shutters.

The synodical Brotherhood convened Jan. 27 in St. Mark's Church, Roanoke. Addresses were heard from Merwyn C. Fuss, ULC Brotherhood president, and Pastors Edwin Troutman, Marshall Mauney, and Bernard Troutman. A project of raising $5,000 for the synod's home mission gift fund was adopted.

New officers are: Philip Stauffer, president; Robert M. Thomas, vice president; Allen G. Hensley, secretary; Henry Campbell, treasurer; Sidney Grine, extension secretary; George W. Eckerd, statistical secretary; Donald G. Kull, executive committee member.

ILLINOIS

Heightened Interest in Lay Evangelism Seen as First Result of Mission Week

By JOHN E. COOPERRIDER

CHICAGO — West central Illinois was reached by the first area evangelism mission held on the territory of the synod Jan. 22-27. Six more will follow within two years.

Co-operating in the mission were 16 churches in a mostly rural area which included Arenzville, Beardstown, Bluffs, Bluff Springs, Wiley, Jacksonville, Liberty, Mendon, Meredosia, Mount Pulaski, Peoria, Quincy, Virginia and Washington.

Calls on unchurched families were made by 310 lay visitors who interviewed 1,007 persons. Pastors' classes for preparation for membership received 143 persons, 36 transferred to local churches, 36 reaffirmed their faith. Church school enrollment gained 66 children, 68 were received by baptism. Total attendance at evening services was 12,027. Each church held five evening services.

The mission to pastors was held at First Church, Beardstown, with the Rev. Alden Salstrom leading a Bible study. The Rev. A. Howard Weeg, secretary for evangelism for the Illinois Synod, and the Rev. William Swarbrick, regional evangelism director, conducted briefing sessions.

The Rev. Alfred H. Stone spoke on the "Theology of Evangelism"; the Rev. Lyman H. Grimes on "Integration"; the Rev. Luther H. Cooperrider on the "Pastor's Class"; and the Rev. George J. Curran on the "Church Ministers to the Community."

Evaluating the mission, Pastor Weeg said, "Enthusiasm ran high throughout. Attendance increased every night. It seemed to me that the most important thing that happened was that 310 persons were moved by the Spirit to call in the homes of 608 unchurched families in their communities. These 310 have been trained and will continue this work."

REPORTING ON RELIEF WORK of the Lutheran Council of Greater Chicago at its meeting on Feb. 9, Clifford E. Dahlin, executive director, said that 1,587 bales of clothing, and 486 bags of shoes weighing 204,767 pounds went out from the council's Lutheran Overseas Relief Center last year. Twenty-two carloads of shelled corn were processed into corn oil and corn syrup and sent overseas.

The Lutheran Salvage Service, organized last year, has already become a resource for Lutheran welfare agencies in the Chicago area with $25,000 in receipts in its first year of operation.

NEW JERSEY

Synod Names Secretary for Parish Education, Home Missions

By RALPH I. SHOCKEY

TRENTON—The New Jersey Synod named last month its first full-time secretary for parish education and home missions, an office established by action of the synod convention last year.

Called to the post was the Rev. Godfrey E. Alberti, pastor of St. Paul's Church, Linden, who will begin work in his new capacity April 2. He will help the 139 congregations of the synod in the development of educational programs, and will supervise the establishment of new missions. Home mission work had previously been one of the responsibilities of the synod president.

The man who will move into the synod's headquarters in Trenton next month has served as synodical Lutheran World Action director, and as secretary and vice president of the Central Conference. He is one of the trustees of the Lutheran Welfare Association of New Jersey, member of the board of parish education.

Pastor Alberti is an alumnus of Wagner College and of Philadelphia Theological Seminary. He completed graduate work at the University of Pennsylvania and New York University, and was ordained by th Ministerium of Pennsylvania in 1940.

Pastor Godfrey E. Alberti

INDIANA

Synod Faces Shortage of Men To Fill Pulpits, Parish Posts

FORT WAYNE—A call to study the problem of shortage of ministers went out from Indiana Synod President Walter M. Wick in January. The Indiana Synod has 20 churches —12 per cent of its parishes—without pastors. According to recent estimates, some 15,000 pulpits are unoccupied today in America.

Many factors contribute to this situation, Pastor Wick wrote in the *Indiana Synod News*, and some of them must be attributed to the vigorous expansion of the church. Mission programs in recent years were geared to the large number of students t be graduated from seminaries in the imm diate postwar period. This number h leveled off, while the pace of mission d velopment has quickened. Seventy UL missions were established last year. The d vision of multiple parishes into single-churc charges has also increased the demand f pastors.

More ministers are retiring, due to bett pension programs, President Wick said: "S cial security, becoming available this yea will influence others to retire." Institution ministry and chaplaincy constitute a furth drain on available parish pastors.

(*Continued on page 38*)

Lending helping hand to craft class at Auburn Church, Springfield, Ohio, are Sue Carrier (left) and Joann Hinkel.

Youth Extends Helping Hand To Community

SOCIAL ACTION is more than a slogan to youngsters studying at Lutheran colleges. In many church-related schools, the students have worked out plans designed to give them opportunity for serving the community in which they live.

Community service can take many forms, students enrolled in church-related schools have found. It may mean singing in a church choir, or playing the organ at the Sunday service. It may mean helping a minister as pastoral assistant.

A girl may find herself teaching sewing to a teen-ager in a settlement house, or helping decorate paper plates in a Sunday school craft class.

Old people in institutions need company to relieve the feeling of loneliness. Students form teams to call on residents in homes.

In Springfield, Ohio, 100 Wittenberg College students serve the community through eleven churches, the institutions of the Lutheran Inner Mission Society, YMCA and YWCA, and two local hospitals.

"Every day, people in need of inspiration and help are touched by the work of these Christian young people who have taken time from their busy college schedules to give thought to others," says the Rev. Ralph M. Krueger, college pastor and faculty adviser to the social action committee of the Wittenberg Christian Fellowship.

Wittenberg students lead 17 Sunday school classes in Springfield congregations, assist choir; 12 students work as youth directors or leaders in YMCA-YWCA programs or with Luther Leagues.

They teach Lutheran Inner Mission classes in cooking, woodworking, multicrafts, electricity, singing and sewing, visit old folks' homes, serve as junior aids to nurses.

Students Carl Cunfer and Margaret Evans visit Mrs. May Gordon at Champaign County Old Folks' Home, near Urbana, O.

INDIANA . . . (*Continued from page 36*)

Many young seminary graduates do not become immediately available for service in parishes. Graduate studies in American schools or abroad or assistant pastorates attract them. Aggressive recruitment programs of business and industry are cutting down the number of able young college graduates willing to go into the ministry.

"In prosperous times," President Wick wrote, "the thinking of young men is always more toward financial gain than social or religious service. This is a strange phenomenon: a depression will cause exactly the opposite sentiment—less emphasis on income and more on service."

A mission is being developed by Pastor A. K. Yount in Lebanon. Pastor Yount reports that he has found an "encouraging nucleus of Lutherans" interested in his work. Lebanon is within commuting distance of Indianapolis and rapidly expanding as a residential town.

Pastor Paul E. Keck has begun work as mission developer in New Haven. A Lutheran group in the community had been previously supplied by Fort Wayne area pastors.

NOVA SCOTIA

Synod Completes Plans For Evangelism Mission

By DOUGLAS A. CONRAD

HALIFAX—Evangelism holds the center of attention in the Nova Scotia Synod. Plans are proceeding for the mission which will start on April 15 and continue for two weeks. The line-up of missioners is practically complete. Pastor W. A. Mehlenbacher, regional director for Canada, discussed plans for the mission with pastors and committee members in St. Paul's Church, Bridgewater, on Feb. 20.

Ascension Church, Conquerall Mills, L. Rodbourn pastor, redecorated the interior of the church building. Zion, Lunenburg, L. G. Bald pastor, received new paraments for all seasons. The envelope system was introduced in the church schools of Lunenburg and Grace Church, First South. Pastor Luke Batdorf of Rose Bay reports that his parish has started church nights and midweek times of intercessory prayer. St. Matthew's at Rose Bay adopted the single pocket envelope and a 60:40 budget.

Paul Fischer will become pastor of the Northfield Parish upon graduation from Waterloo Seminary.

At Resurrection Church, D. A. Conrad pastor, the men of the congregation redecorated the church auditorium. Delbert Jones of the Halifax Conservatory of Music has accepted the position of organist and choir director of the church. The Rev. Asa Wohlsen, pastor of St. Peter's Church, Allentown, Pa., will be missioner at the congregation which paid its 1955 LWA apportionment in full and overpaid its synodical apportionment by 30 per cent.

OHIO

Churches of Two Synods, States Cement Unity in Evangelism Drive

By RUDOLPH WALBORN

COLUMBUS—Ohio's first Lutheran Evangelism Mission in 1956, held Feb. 5-10 in the Cincinnati area brought together five congregations of the Ohio Synod and eight churches in Kentucky in a joint project which created a new sense of unity for congregations ordinarily separated by synodical and geographical boundaries.

Six of the Kentucky congregations were members of the Synod of Ohio prior to the organization of the Kentucky-Tennessee Synod in 1934; two are young missions.

Pastor Robert F. Berger of Roselawn Church, Cincinnati, and Pastor Charles E. Masheck of Trinity, Bellevue, Ky., headed the synodical areas, and co-operated with Pastor E. Dale Click and Pastor A. Vernon Hess, national and area LEM leaders.

The opening rally on Sunday afternoon was held on the Ohio side and brought fo

the first time in 15 years a packed congregation into First Church, Cincinnati. The closing service was held in St. Mark's, Newport, Ky.

On Jan. 29, 385 lay visitors from the 13 congregations with 2,797 confirmed members called on 2,323 persons to invite them to the missions. Attendance increased with each service.

Visitors interviewed 1,331 individuals, enrolled 134 in pastors' classes. Fifty requested membership transfer; 25 will reaffirm their faith; 49 children were secured for baptism; 130 children were signed up for Sunday schools.

Offering receipts exceeded the expectation of the central committee: An amount almost equal to the mission expenses was turned over to the national fund.

Good Shepherd mission in the Kenwood area in Cincinnati, organized by Pastor T. Robert Bergman in 1953, is still meeting in a schoolhouse unavailable for weekday services. It rented an unfinished storeroom, set in folding chairs and a jet heater, but had to turn off the heater when the service started so the missioner could be heard. Men of the mission came early to lay planks across the muddy, unfinished sidewalk. During the week, 35 lay visitors gathered nightly for a supper and instruction meeting held in the basement of a member's home.

St. John's, Melbourne, Ky., had been without a pastor for 13 months, but participated vigorously in the mission with increasing attendance each night.

Prospective members enrolled in a pastor's class were so numerous that a pastor six miles away has been asked to arrange for a weekly instruction period.

The next evangelism week is scheduled April 15-20 in the Dayton area where 30 churches will participate. Pastor Willard H. Borchers of St. John's, Dayton, is area chairman.

The other spring mission will be held in the Mansfield area May 6-11, with Pastor Wray C. Smith, Holy Trinity, Mansfield, as area chairman.

PENNSYLVANIA

Thiel College Fund Appeal Finds Promising Response

By LUTHER E. FACKLER

PITTSBURGH—Enthusiasm is running high throughout the synod over the success of Thiel College's 90th anniversary fund appeal. Synodical, conference and congregational committees have been working together to launch the drive. Congregations

(*Continued on page 41*)

VICTORY MEETING was held at Bowling Green's St. Mark's Church in Ohio as congregation was out of debt for first time in its 40-year-old history. Church completed four major building projects, burned notes of indebtedness Jan. 26. Pastor Loyal G. Bishop is shown with council watching Treasurer Paul A. Behrmann and Vice President Samuel Cooper set match to document.

The Leidenfrosts
Off to Liberia

DESTINATION LIBERIA said the assignment received by the Rev. and Mrs. Theodore Leidenfrost who were commissioned for foreign service at Trinity Church, New Haven, Conn., in January and sailed for their new post last month. Pastor Leidenfrost left for Africa just one year after having completed five years of residence in the United States and acquired citizenship. He was ordained in 1954.

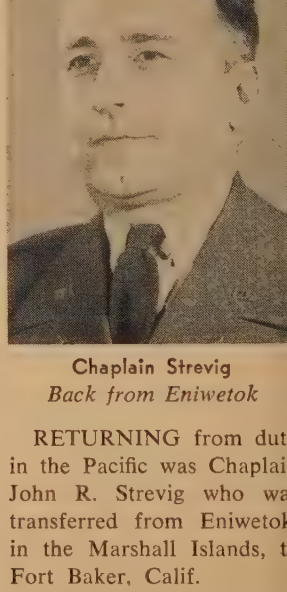
The clergyman who joined the language, literacy, and literature team of the Lutheran mission in Liberia, was born in Leva, Hungary, and had received his education in Hungary and Austria. He came to the United States with his father and sister in 1950, received a bachelor of divinity degree from Yale Divinity School, a master's degree from Philadelphia Theological Seminary.

Both he and Mrs. Leidenfrost, a graduate of the University of Idaho and of Northwest Christian College, prepared for overseas duty at the Kennedy School of Missions in Hartford, Conn.

INDIA was the destination of a Lutheran layman, Dr. Guy L. Hilleboe of Rutherford, N. J., who was named deputy director of inter-university relations in New Delhi. The member of St. John's Church in Rutherford is a former superintendent of public schools and an educator with 34 years of experience, three of which were spent in the Philippine Islands.

Guy L. Hilleboe
Welcomed in New Delhi

His two-year tour of duty in India under the auspices of the International Co-operation Administration will give Dr. Hilleboe opportunity to explain American educational methods to Indian educators and to assist them in developing plans for establishment and operation of colleges.



Chaplain Strevig
Back from Eniwetok

RETURNING from dut in the Pacific was Chaplai John R. Strevig who wa transferred from Eniwetok in the Marshall Islands, t Fort Baker, Calif.

Chaplain Strevig, wh holds the rank of a lieuten ant colonel, was appointe to army service one wee after Pearl Harbor, serve in North Africa and Italy and as chaplain of a pri oner-of-war camp in Texa

After the war, Chaplai Strevig headed the personn office of the Office Chief o Chaplains in Washingto returned to overseas duty Europe from 1949 to 195 and spent a year as po chaplain at Aberdeen Pro ing Grounds, Maryland, b fore going to Eniwetok.

PA.: PITTSBURGH . . .

FOUNDER'S CONVOCATION at Thiel College was setting for President Frederic B. Irvin's announcement that Mercer County Capital Fund Campaign for Greenville (Pa.) school had overshot $150,000 mark by over $20,000. Speaker for convocation was Dr. G. Elson Ruff (left), Thiel alumnus and "Lutheran" editor.

carrying out the program in accordance with college suggestions are reporting receipts several thousands of dollars over their assigned goals.

Congregations which had never conducted an every member visitation in behalf of the church are now engaged in such a program.

The $750,000 campaign extends over a period of 30 months and will help provide a science hall, men's dormitory, and other construction on the campus.

The auditorium in the proposed new science building will be named in memory of the late Dr. D. V. Sawhill of Sharon, member of the Thiel board of trustees.

Mrs. Ruth Grigg Horting, secretary of public assistance of Pennsylvania, and Dr. Clarence C. Stoughton, president of Wittenberg College, were leaders for the conference. Dr. Mildred Winston and Dr. Vernon Strempke, secretaries of the Board of Higher Education, contributed to the intensive study on vocations.

Sister Martha Pretzlaff was named "Woman of the Year" by the Western Pennsylvania Women's Historical Society.

The Ford Foundation has made available $49,600 to Passavant Hospital. Passavant Memorial Homes for the care of epileptics received $73,500. This grant will permit an installation of a new heating system, intercommunication system and incinerators.

Under the direction of Pastor Edward Miller, East McKeesport, and Area Chairman Francis Myers, work has begun on the Central Conference preaching mission to be held early in 1957. The Pittsburgh mission will bring together all National Lutheran Council churches.

Mission Work Makes Gains As New Groups Are Formed

PHILADELPHIA—It was a busy weekend for the mission organized in Milford, Del., last month. The first congregational meeting adopted a constitution and elected a council on Feb. 4.

The service of organization was held Feb. 5. The same afternoon the council met for the first time, and formation of a women's group was discussed. The new congregation adopted the name of Reformation Church. It was developed by the Rev. John M. Scherch. Home Mission Director Orval C.

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PA.: PHILADELPHIA . . .

Hartman, and Dr. Roy L. Winters, executive secretary of home missions, attended the organizational service.

The second mission in Levittown, where work was begun in December by Pastor Hartman, opened its charter membership list Feb. 12. On Feb. 1, the Rev. George F. Eichorn became the mission's developer under assignment from the Board of American Missions.

Rapidly gaining strength is the mission under development at Towanda. The charter membership list was opened Jan. 22 with 41 signatures. Organization has been scheduled for April 22, in time for reception of the mission into the Ministerium at the May convention. Pastors Donald R. Gebert and Charles A. Souders are sharing in the development work.

MINISTERIUM LUTHER LEAGUERS moved nearer their goal of 4,000 members, the youth organization's midyear membership report revealed. Registered leaguers increased by 379 to 3,115.

PASTORS' CONVOCATION sponsored by the Alumni Association of the Philadelphia Seminary, April 4-5, will have Dr. Robert E. Van Deusen, Washington representative of the National Lutheran Council's division of public relations, as banquet speaker. Lecturers will be Dr. Paul L. Lehmann, Princeton Seminary ("The Changing Course of Corrective Theology"), Dr. Warren Quanbeck, Luther Seminary ("The Preacher and His Obligation to the Church"), Dr. Alfred Price, St. Stephen's Episcopal Church, Philadelphia ("Faith Healing—Fake or Reality?"), and the Rev. Paul A. Qualben, M.D., Brooklyn, N. Y. ("Spiritual Resources for the Mentally Ill").

MEETINGS HELD during the week of Feb. 20 launched the introduction of the sect project in the Allentown, Pottsville, and Wilkes-Barre conferences. Conference rectors for the three areas are Pastors John W. Cobb, John D. Keener, and Donald Gebert. Church councilmen will be given insight into the working of the plan at meetings scheduled between April 9 and May

Prayer Helps Solve Problems, Shillington Council Discovers

By W. R. SIEGART

READING—What threatened to be a storm troubling the peace of suburban Shillington was calmed by the power of prayer. Ground had been broken by Grace Church, the Rev. Victor A. Kroninger pastor, for a new $200,000 parish building. Later it was discovered that zoning regulations were being violated because the building would stand closer to a back alley than twenty feet. All work was stopped for a month.

At the next borough council session, Pastor Kroninger led a delegation from his congregation to the council session. When Council President Roswell D. Hinkle saw the pastor, he suggested that a prayer open the council session. After Pastor Kroninger's prayer, an ordinance was introduced changing the zoning regulations. It was later passed after a public hearing.

Grace Church could proceed with its building, and the borough council adopted the regular practice of opening its sessions with prayer, a practice followed for several years by the city council of Reading.

The church means something to Shillington people. Don C. Van Liew has resigned from the Shillington school board because it interferes with his church activities.

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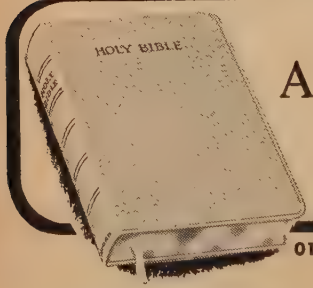
PA.: READING . . .

Home. Because more than 50 per cent o the cost came from the estate of Mrs. Eliza beth B. Caum, the unit will be known as th Caum Memorial Home. Dedication will b April 8.

On the 35th anniversary of Calvar Church, Laureldale, Feb. 19, the Rev. Mar K. Trexler, pastor, broke ground for a nev $350,000 church building. Preaching at spe cial services were Dr. John L. Deaton o Baltimore, first pastor; and the Rev. Ralp A. Boyer, III, of Secane, first ministeria son of the congregation. Pastor Trexler i the second pastor of the congregation. H has served for 32 years, in which time th confirmed membership has grown from 9 to 1,100. A seven-week financial campaig is in progress to raise $150,000.

Alsace Church, Dr. Lester E. Fetter pas tor, is engaged in renovations and addition costing $50,000.

The Rev. Alton F. Hoffman, pastor c the Topton parish, preaching the sermon a



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the pre-Lenten communion service for pastors, said, "We need to preach for dedication and surrender to Christ on a personal basis. These campaigns and movements are shibboleths without personal commitment to Christ."

In spite of snow, rain and sleet, 349 persons heard an exceptional concert by the Augustana Choir in St. John's Church, the Rev. Gunther J. Stippich pastor. The Muhlenberg College Choir will sing in Alsace Church, March 18. The Gettysburg College Choir sang in Holy Spirit Church, March 4. Holy Spirit's pastor, the Rev. Frank E. Radcliffe, is also chairman of the Reading Conference Muhlenberg College appeal.

George J. Rauch of Christ Church, Stouchsburg, is the new president of the Conference Brotherhood, succeeding Albert J. Henrich of Calvary Church, Laureldale.

The Rev. Nevin C. Gearhart has returned to the conference, having accepted the call of Trinity Church, Gouglersville. This congregation and Alleghenyville separated. The Alleghenyville congregation will unite with Christ Church, Grill, of the Wernersville parish, to form a new parish.

Under auspices of the local council of churches, an eight-day preaching mission was held in January with the Rev. Colin W. Williams as preacher. One evening service was held in St. John's Church in connection with the Sunday school convention, others were held in Trinity Church, Dr. Gunnar Knudsen, pastor. Noon services were held in St. Paul's Episcopal and Reformed Church.

Dr. Henry H. Bagger, president of the Philadelphia Seminary, was speaker at the conference Sunday school convention in St. John's Church. He pleaded for personalized teaching and personal commitment to Christ.

Discussion groups were led by four pastors (Dr. Hagen Staak, Colin Williams, Samuel Jaxheimer, Lawrence Reese) and five lay persons (Miss Bertha Weber, E. Douglas Sechler, Dr. E. D. Funk, Harry Oxenrider, Dr. Milton G. Geil).

The Rev. Morris F. Houck, Jr., pastor of Schwarzwald Church, has appointed a

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PA.: READING . . .

committee to study expansion needs of the congregation. This congregation is in a fast-growing suburb and within the past four years has separated from a union church, built its own building, increased its membership from 349 to 508, and is utilizing every available space.

The Rev. John O. Ballantine has resigned the Stouchsburg parish to become Air Force chaplain. The Rev. Eugene C. Harmony, pastor of Zion Church near Spring City, a noted organist, gave a recital in Grace Church, the Rev. Samuel L. Koons pastor.

A BIRTHDAY CELEBRATION, the 90th, was observed at St. Matthew's Church, Reading (Dr. W. R. Siegart, pastor). Honored were Mrs. Lillie Mourer and Daniel K. Hoch, a former congressman. Also recognized were Mr. and Mrs. John Reber, who retired as financial secretaries of the church after 14 years of service.

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—CHANGES OF PASTORATE—

CENTRAL STATES

LAU, WALDORF. From St. Paul's Church, Blue Hill, Neb. To Valentine, Neb., mission developer.

MORTENSEN, LOYAL. From St. Mark's Church, Valley, Neb. To Springfield, Mo., mission developer.

RIZER, WILLIAM. From First Church, Nashville, Tenn., assistant pastor. To Bethlehem Church, Kansas City, Mo.

SMITH, EUGENE. From Reformation Church,

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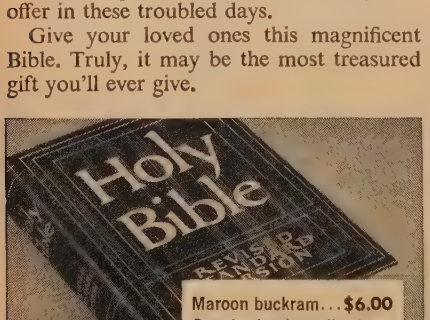

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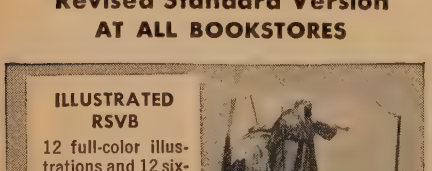


CHANGES OF PASTORATE . . .

Wichita, Kan. To Midwest City, Okla. mission developer.

GEORGIA-ALABAMA

COUNTS, R. PAUL. From Holy Trinity Church, Marietta, Ga. To Christ English Church, Cullman, Ala.

HAMSHER, PAUL. From Grace Church, St Albans, W. Va. To East Lake area, Birmingham, Ala., mission developer.

HOLLINGER, RICHARD M. From Fairfax parish, S. C. To Columbus, Ga., mission developer.

POOLE, DONALD R. From Our Saviour Church, Albany, Ga. To Shades Valley Church, Birmingham, Ala.

STENDER, WILLIAM H. From Cameron parish, S. C. To Emmanuel Church, Atlanta Ga.

ILLINOIS

ECKARD, RALPH E. From First Church, Newton, Ia. To Trinity Church, Kirkwood Mo.

INDIANA

HUNTEMAN, PAUL. From St. Paul's Church Frankfort. To Second Church, Richmond

KECK, PAUL E. From Christ Church, Evansville. To New Haven, mission developer

SWASKO, A. R. From St. Mark's Church Evansville. To First Church, Richmond

WALLACE, ALLEN T. From Hamma Divinity School (student). To First United Church Columbus.

YOUNT, A. K. From St. Paul's Church Connersville. To Lebanon, mission developer.

IOWA

HERING, KARL F. From Friedens Church Home, Kan. To Trinity Church, Tipton

OTTEN, RICHARD. From Zion Church, Princeton. To St. Mark's Church, Dubuque.

KENTUCKY

SCHNEITER, JOHN F. From Faith Church Lexington. To St. Matthew's Church Paducah.

WESSLING, HOWARD. From St. Matthew Church, Paducah. To Memorial Church Louisville.

MARYLAND

WASSER, RODNEY S. From St. Paul's Church

(Mt. Winans), Baltimore. To Luther Memorial Church, Baltimore.

NEW YORK

BOENING, ERNEST H. From St. James' Church, Altoona, Pa. To Zion Church, Brooklyn.

OHIO

BRACHNA, GABOR. From West Side Hungarian Church, Cleveland. To First Hungarian Church, Cleveland.

TURCSANYI, JULIUS V. From Christ Church (Slovak), Lorain. To Smithville parish.

MISSIONARIES

ARRIVALS

DEIBERT, JOSEPH. From Argentina, Jan. 25. 4106 Spruce St., Philadelphia, Pa.

POLSON, J. KONRAD. From Liberia, Jan. 24. Box D, 369, Selkirk, Manitoba, Can.

DEPARTURES

PRICE, ANNA. To Lutheran Mission, Monrovia, Liberia. Feb. 2.

SINGER, RODGER M. To 33 Granville Road, Kowloon, Hong Kong, China. Jan. 28.

DECEASED

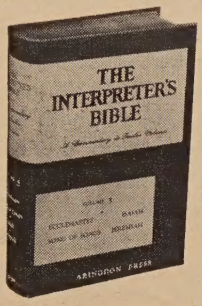
ROSA RICHARDS COOPER, widow of the Rev. Frederick E. Cooper, died Feb. 20. One son, Dr. Charles M. Cooper, is president of the Ministerium of Pennsylvania, and another is Prof. William H. Cooper of the Northwestern Seminary faculty. A third son is Matthias R. Cooper, organist and choirmaster of Madison, Wis.

Mrs. Cooper, a daughter of Muhlenberg College Prof. Matthias H. Richards, was born in Allentown in 1878, and was a fifth-generation descendant of Henry Melchior Muhlenberg. Her husband was pastor of St. Mark's Church, Bethlehem, Pa.; St. Paul's, Lima, Ohio; and Lake Park Church, Milwaukee. Following his death in 1917, she was for more than 20 years a parish teacher in the weekday school at Lake Park.

Besides three sons, Mrs. Cooper is survived by a sister, Miss Adelaide P. Richards of Allentown, and a daughter, Mrs. Louis S. Goodrich, Milwaukee. The funeral service was in Milwaukee on Feb. 23, conducted by the Rev. Frederick R. Ludwig of Lake Park Church. Interment was in Allentown.

THE DEAD SEA SCROLLS

are evaluated in



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IN CONCLUSION . . . . . .

IN EVERY CITY, I suppose, people criticize the public transportation system. Streetcars are slow, bus fare is high, subway trains are noisy, and so forth. But I never heard of a city that abolished its transportation system. Cars and buses get us where we want to go if we have patience and endurance.

The church is criticized too, both from inside and outside, for much the same reasons. It's intended to take large crowds of people somewhere. The destination is God. The church is built to provide the multitudes with a way of moving toward the city of God.

Some people are impatient with the slow travel in the church. Or they say the church has too much mechanics, or is too expensive. Maybe the routes along which the church operates don't go right past the houses where they live, and they figure they might as well walk.

WE HAVE TWO competent critics who say some of these things about the church in articles in THE LUTHERAN this week (*pages 15-20*). It pays us, as members of the church, to take these articles seriously. There are weaknesses in the church, and have been from the earliest days. But the church keeps moving. Nobody succeeds in abolishing it. Reds tried in Russia, and have failed.

Success of the church is, of course, because God created it. He has given it amazing powers of renewal. When the church is in bad shape, such men as Martin Luther or John Wesley come. The strength of the church is from God. The weaknesses are ours.

The church exists for the multitudes. It must speak the language of all men, simply and directly. There are people who want to go faster and further in their spiritual development than the church seems to be able to help them go. Maybe they can help the church speed up its progress. But if they go off by themselves, and try to make their own way to God, they experience a terrible loneliness.

We Christians frequently discover, in a strange way, that we must move together. We belong in the group. We seem to be parts of one body, and can't tear ourselves loose without danger of death.

There ought to be impatient people in the church, so long as they are thoughtful people who know something about the long history of the church and the problems of group living. God seems to give us a terrible amount of responsibility for the church, and we often fail to fulfill it. Anyone who can point out these failures wisely and patiently is a help to the church.

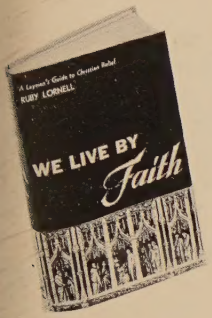
OUR CRITICS tell us in THE LUTHERAN this week that the church hasn't enough understanding of ardent souls who crave for drastic experiences of God's grace. Too many of us are content with tame second-hand faith. Also, there is a tendency to exalt the church as something important in itself, when its importance is only as a transmission system, a means of communication.

There is considerable truth in both criticisms, and such things have been rightly said about the church in almost every period of its history. The surprising thing, though, is that the church keeps going, affects a constantly increasing number of lives, produces vast results. If you want hard-core evidence of God's presence in the world, study the history of the church.

—ELSON RUFF

Your Guide to

Lenten Reading*



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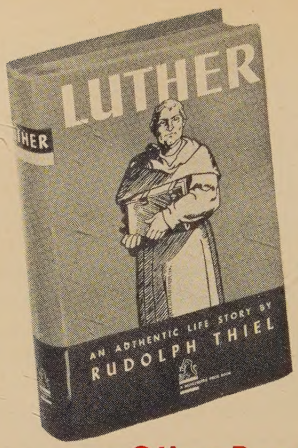

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